The
CHRISTIAN CENTURY

Published Weekly

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The Marshall Plan Is Double-Edged!

An Editorial

Must America Be a Church Museum?

By Franklin D. Elmer, Jr.

Stop Floods With an MVA!

By Thomas Alfred Tripp

A Letter to Kagawa

An Editorial

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In This Issue

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DAVID D. BAKER

is editor of the *Messenger*, weekly of the Evangelical and Reformed Church, published by the Eden Publishing House, St. Louis, Mo.

Coming

Next week The Christian Century will publish a report of the meeting of the International Missionary Council at Whitby Bay, near Toronto, Canada, by Dr. Luther Shao, one of the secretaries of the National Christian Council of China. In thus presenting an important missionary policy-making conference as seen by an outstanding leader of the church in Asia, The Christian Century believes that it is setting a journalistic precedent. . . . Renwick C. Kennedy, whose articles dealing with men in the armed services have attracted national attention, will discuss "The G.I. Gravy Train."

The CHRISTIAN CENTURY

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July 30, 1947

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Calendar of Coming Events

July 27-Aug. 6. Chicagoland Laboratory School of Leadership Education, Naperville, Ill.
July 28-Aug. 2. Summer Conference for Ministers, McCormick Theological Seminary, Chicago.
July 28-Aug. 9. American Christian Ashram, Geneva Point Camp, Lake Winnipesaukee, N. H.
July 29-Aug. 3. Baptist World Convention, Copenhagen, Denmark.
July 29-Aug. 3. International Convention, Disciples of Christ, Buffalo.
July 29-Aug. 10. Course for Teachers, Ecumenical Institute, Celigny, Switzerland.
July 31-Aug. 8. Foreign Relations Institute, Y.M.C.A., Estes Park, Colo.
Aug. 1-6. Missionary Education Conference, Pacific Grove, Calif.
Aug. 1-7. World Y.W.C.A. Conference, Gothenburg, Sweden.
Aug. 1-7. World Council of Churches Youth Conference, Lund, Sweden.
Aug. 1-9. World Student Christian Federation Conference, Lundsberg, Sweden.
Aug. 2-7. Y.M.C.A. Young Men's Conference, Ljungskile (near Gothenburg), Sweden.
Aug. 2-11. Northfield General Conference, East Northfield, Mass.
Aug. 3-7. World Convention, Churches of Christ (Disciples), Buffalo.
Aug. 3-10. Pacific Regional Conference, United Christian Youth Movement, Lake Tahoe, Nevada.
Aug. 3-10. Okoboji Bible Conference for Northwest Iowa, Spirit Lake, Ia.
Aug. 3-10. Geneva School of Missions, Williams Bay, Wis.
Aug. 4-28. Radio Workshop for Ministers and others, University of Chicago.
Aug. 5-10. Pastors' Conference, Southeastern Jurisdiction, Lake Junaluska, N. C.
Aug. 4-7. World Conference of Baptist Youth, Copenhagen, Denmark.
Aug. 6-11. Church of England Youth Council, Canterbury, Eng.
Aug. 11-23. Eastern Regional Conference, United Christian Youth Movement, Lake Winnepesaukee, N. H.
Aug. 12-20. World's Committee of Y.M.C.A., Edinburgh, Scotland.
Aug. 13-17. Women's Missionary Council, Colored M. E. Church, Little Rock, Ark.
Aug. 13-20. Conference on Evangelism in Latin Countries, Celigny, Switzerland.
Aug. 14-20. Ridgecrest (N. C.) Foreign Missions Conference, Southern Baptist Convention.
Aug. 15-22. National Workshop for Directors of Christian Education, Lake Forest College, Lake Forest, Ill.
Aug. 16-21. Staff Camp, Student Service Commission, National Lutheran Council, Racine, Wis.
Aug. 17-23. Institute of Foreign Missions, Chautauqua, N. Y.
Aug. 17-24. Rocky Mountain Regional Conference, United Christian Youth Movement, Geneva Glen, Colo.
Aug. 18-22. Enlarged Meeting, World Council of the World's Sunday School Association, Birmingham, England.
Aug. 18-30. Central Regional Conference, United Christian Youth Movement, Lake Geneva, Wis.
Aug. 19-29. American Christian Ashram, Camp Sierra, Fresno, Calif.
Aug. 20-27. General Conference Mennonite Church, Berne, Ind.
Aug. 17-23. Northern New England School of Religious Education, Durham, N. H.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

The New German Directive

LAST WEEK the United States government issued a new directive to General Clay, military governor of the American zone in Germany. The new directive not only superseded "JCS 1067," which has been in force since General Eisenhower wrote it as the fighting was ending two years ago, but it repudiates the very basis on which Yalta and Potsdam laid down a "realistic" policy for dealing with a conquered enemy. The "realism" of the Morgenthau program and the Potsdam agreement has turned out not to be so realistic after all. Instead of holding Germany down to a "goat pasture" agricultural economy, the new directive instructs the American occupation authorities to foster the revival of all German industry except that which might be directly devoted to producing war materials. Thus all that was said in these pages two years ago against the vindictive Morgenthau plan and the agreements among the victors which it produced, is now officially admitted to have been justified. From the day of the Morgenthau plan's first unveiling, when it was announced that President Roosevelt had sold Mr. Churchill on it at Quebec, this paper has insisted that it wouldn't work. Why were we so sure? Because it flouted the justice of the moral law and Christian teaching as to treatment of enemies. Because we believe that the universe is of such a nature that man cannot defy either the moral law or Christian teaching and prosper. The new directive is thus one of the most powerful reinforcements of Christian truth to come out of this dark period. It is not only a confession of failure; it is a confession of sin.

Another General Enters Field of Diplomacy

WITH THE DISPATCH to China of General Albert C. Wedemeyer, another high-ranking military man is drawn into the essentially civil function of American diplomacy. General Wedemeyer has been sent to investigate the facts concerning the new outbreak of civil war in that fiercely divided land. Presumably he will decide whether the hands-off policy which has been followed in recent months will be continued or whether the time has come for some new form of American intervention. He will report to his former commander, General Marshall, who is now secretary of state. In asking General Wedemeyer to undertake this mission, Secretary Marshall bypassed the civilian experts on Far Eastern affairs in the department. He also found insufficient or inadequate the services of our ambassador to China, Dr. J. Leighton Stuart, and of his regular channels of information and advice in our foreign service. Was this because the apparatus for shaping policy has failed in its responsibility, or because Secretary Marshall has come to believe that in a really crucial decision, none but a military mind is capable of seeing the situation in a way that commands his respect? If the latter is true, it is altogether likely that when General Wedemeyer's report is in hand, Secretary Marshall will conclude that he needs a military man as our ambassador in China. What would be more logical than that General Wedemeyer would then be named as the one man who can best represent this nation in the highly important China post? So, from step to step, military control of the civil functions of government is extended.

Japan in Race Between Peace and Starvation

THE AMERICAN proposal for an eleven-nation conference to write a peace treaty with Japan comes at a time when the food situation in that country has reached its worst crisis in modern times. The basic ration has recently been reduced to 1,000 calories and there is some doubt that even this will be met. Since the peace conference will have to determine the basis on which the Japanese economy can be reconstituted and since no fundamental improvement can be expected until this is done, the conference is under pressure to act with speed. This may actually turn out to be the case, in spite of the disappointing record of European peace negotiations. Hope that it may do so depends upon the ability of the state department to carry out its proposal that the conference shall reach its decisions by a two-thirds vote of the nations represented. This eliminates the possibility of a one-nation veto, either

by Russia or ourselves. The conference is to be composed of representatives of the United States, China, Britain, France, Russia, Australia, the Netherlands, India, the Philippines, New Zealand and Canada. These are the nations which compose the Far Eastern Commission, which has been hamstrung by the same tactics that have obstructed a European settlement through the seven peace conferences which have been held since the war. But this conference is free to determine its own procedure. If it adopts the two-thirds rule, it may be able to carry out the statement of policy which the Far Eastern Commission adopted setting the framework for a treaty of peace. This statement, said General MacArthur, "sweeps aside fears currently felt that the great nations of the world are unable to reconcile divergent views on such vital issues in the international sphere." The general is over-optimistic. Nothing can sweep those fears aside but the completion of treaties of peace, and the prospect for a treaty with Japan depends upon the elimination of the one-nation veto.

The Greek Venture Goes From Bad to Worse

CHARLES A. EATON, congressman from New Jersey and chairman of the House foreign affairs committee, startled Congress and the country last week when he asserted that "we are in sight of a shooting war at this minute in Greece." What had happened to make one supposedly so close to the secrets of this nation's foreign relations suddenly take this apocalyptic line? (Congressman Eaton used to be a Baptist minister in New York; he will know what that adjective means.) Two recent developments seem to have shown that our Greek policy—the Truman Doctrine—is rushing faster and farther toward ruin. In the first place, after a United Nations commission had reported that it could find no trace of the Communist guerrilla army, and particularly of the "international brigade," that was supposed to be invading northern Greece from Albania, even the Greek army staff admitted that the invasion was a myth. But it was a myth with a purpose—to insure the appropriation of the $300,000,000 to Greece promised by the Truman Greek-Turkish aid bill. While the invasion myth flourished, Congress voted the money, the United States made a frantic appeal to the U.N. to do something about investigating the crisis, and then when it turned out that there was no crisis, everyone in Washington was left feeling more than a little foolish. The second development was the sudden arrest and deportation to island concentration camps of 10,000 alleged Greek Communists for allegedly conspiring against the state. Those arrested had no chance to face their accusers in court; the charges against them and the arrests were the work of the same "minister of public order" who dreamed up the international brigade invasion. The Truman aid millions have thus been voted just in time to pay for another European concentration camp establishment. Congressman Eaton says that our involvement in this general mess is bringing us within sight of a shooting war. What the American people need to realize, before they accept this judgment, is that they now have scarcely a dependable fact to go on in forming their views on our future Greek policy. The Truman policy, in the name of "stopping communism," has involved this nation in a web of deceit, intrigue and brutal tyranny, spun by the very elements in Greece we thought we were helping. If this is now on the verge of ushering us into a shooting war, isn't it time to change the policy?

Refugee Bill Shelved

HEARINGS ON the Stratton bill to admit 100,000 refugees a year for four years were closed and the bill sidetracked in the closing days of Congress' rush to adjourn. This happened after Attorney General Tom Clark had appeared before the committee in a last-minute attempt to stave off such action. Responsibility for the decision must be laid at the door of the Republican leadership of the House. The chairman of the immigration subcommittee of the House judiciary committee, in which H.R. 2910 died, is Representative Frank Fellows of Maine. He declared that at the end it was necessary to shelve the bill because in the limited time available it would be "next to impossible" to get a decision on this "very controversial" piece of legislation. This may have been true, although the *New York Times* said as late as July 19 that there was "still time for action" on it. If it was true, it gives point to the charges that the bill was actually killed by the dilatory conduct of the committee, which frittered away the time until action became impossible. When a highly important piece of legislation meets this fate after the President of the United States, the occupation forces in Germany, the churches, leading labor unions, the General Federation of Women's Clubs and scores of other organizations and informed citizens had urged its passage, questions concerning both the competence and the good faith of Congress are bound to rise. In the light of what happened to this bill, we again ask: Whose Congress is this? Whom does it represent?

Holland Declares War In Indonesia

WHEN the Dutch army was ordered to move against the Indonesian republicans on July 21, Dr. Hubertus Van Mook, acting governor general, called it "police action." The use of that term, however, can have fooled no one, least of all the Dutch. Ordering the Dutch forces into action was equivalent to a declaration of war on the infant Republic of Indonesia. Unless American or British "good offices" can at the last moment persuade the Dutch to call off this war, it may quickly become one of the most horrible slaughters in all the black history of Western imperialism. Holland's recourse to war marks the failure of negotiations which for weeks have seemed on the edge of success. It is reported that, at the end, the only point at issue was as to whether, in the interval between now and January 1, 1949, when the Indonesian republic was to take over the rule of Java, Sumatra and Madoera in a sort of Netherlands commonwealth of nations under the Dutch crown, the police force should be part Dutch and part Indonesian or all Indonesian. It is probable that the real

trouble lay deeper than this apparently minor, and easily arbitrated, question. At any rate, the Dutch accuse the Indonesians of having been unreasonable, intractable and unreliable—and perhaps they were. But making war on them is not likely to cure them of those qualities. The war may turn out to be little else than a series of massacres, with Indonesians massacring foreigners and native groups suspected of foreign leanings where these are found without protection, and the American-equipped Dutch troops mowing down the lightly armed Indonesian forces. Christian missions and churches are likely to be among the first and the worst sufferers, for the dominantly Moslem republicans have long charged the native Christians with lack of loyalty to the Indonesian cause. If some sort of American or British mediation is not accepted by both sides, and the Dutch press their war, they must bear the responsibility for having chosen this dreadful path. Yet there must be plenty of Dutchmen who realize that, in the long run, this return to "punitive force" imperialism is as doomed to failure in Indonesia, with its teeming millions, as wherever else it has been tried.

Laboratories and Colleges In Military Hands

ONE of the bills which Congress passed as it raced toward its recess may have far-reaching influence on American scholarship and research. This was the bill to establish a National Science Foundation. The foundation will consist of a board of 24 eminent persons, who will hire a foundation director, and distribute government funds to universities and laboratory researchers to carry on scientific experiments approved by the foundation. The foundation is designed, it is stated, to continue the scientific research carried on during the war by the Office of Scientific Research and Development. With millions to distribute every year, it will be astonishing if the new body does not soon hold almost dictatorial powers over what goes on in America's scientific faculties and laboratories. No one denies that the nation needs to produce large numbers of first-class physical scientists, or that scientific research should be maintained on a maximum basis. But if, as its size and the other responsibilities of its distinguished membership make almost certain, the new foundation has to turn most of its actual functioning over to a small working committee of some sort, the powers of that committee to affect the character of American education will be soberingly great. Reports from Washington say that this working committee will be heavily loaded with representatives of the armed forces. The danger to our colleges, if this proves to be true, will lie not so much in outright military interference in the colleges—although there will certainly be pressure on the colleges to do what the military wants—as in the growth of habitual recourse on the part of the colleges to a military-minded branch of the government for funds. In this connection, a letter from a reader who knows a good deal about the inside story of General Eisenhower's election as president of Columbia, when commenting on our editorial reference to that event (July 9), asks how we failed to note the future importance to a university of having a five-star general as its head when it comes to getting funds from government sources. There's a factor we must confess we had failed to recognize. But there may be something to it.

U.N. Commission Ends Palestine Hearings

HEARINGS by the United Nations special committee in Jerusalem have ended. But in the days just before the hearings closed, a witness appeared before the committee whose words have left a deep impression. The witness was Dr. Judah L. Magnes, chancellor of the Hebrew University on Mount Scopus, one of the noblest figures in the modern world. Long before he left this country, where he was rabbi of the great Temple Emanu-el in New York and an unbending pacifist through the storm and stress of the First World War period, Judah Magnes had established his position as a great soul and a profound thinker. Today he retains that eminence amid the passions and outrages of Palestine. Dr. Magnes, in advising the U.N. committee, stuck to his old belief in the justice and political expediency of a bi-national state for Palestine, and to his old faith that such a state can be achieved and maintained in peace. Newspaper reports say that the commission listened to him for four hours; its members must have known, deep in the hearts, that he was uttering the greatest wisdom. But Rabbi Magnes' solution for the Palestine problem will not be recommended by the committee. Why not? Because the committee must have found that there are not enough others in Palestine, Arabs or Jews, who have a similar faith in their fellows or a similar will to live together. The partition that seems coming in Palestine, because it is the only solution that can gain majority assent, is probably the best that can be hoped for now. But it is also a testimony to man's littleness of spirit.

Truman for Piecemeal Control of Floods

FOR MORE than twenty years Congress has been ineffectively whittling away at flood control through piecemeal legislation. Now President Truman joins the ranks of those who sponsor a program which multiplies dams and builds levees without taming the Mississippi and its tributaries. His last-minute appeal to Congress in effect endorsed the scattered efforts of the army engineers without coming to grips with the real problem. The only thing which will do that is the coordination of what is done through a river valley authority or a series of such authorities. The model for what could become a democratic regional development of natural resources is found in the Tennessee Valley Authority which cost $782,000,000 to build. It has effectively demonstrated what can be done on the river systems of the nation. This single year's floods on other rivers have probably lost the people of this country as much as the TVA cost. This has happened in spite of the fact that enormous sums of money have been spent on the Missouri river and its tributaries in uncoordinated building of dams and levees. But as long as this building is done on a pork-barrel basis in response to the demands of local pressure groups, floods continue and the damage they work is aggravated rather than eliminated. What is needed

is a plan of development which takes into account the fact that river systems are too large to be dealt with by local or even state measures. The only answer to the problems they raise is found in the river valley authority. The President should have asked for an MVA.

Second Thoughts on the Taft-Hartley Law

BOTH SIDES in the recent struggle over enactment of the Taft-Hartley labor law are having second thoughts. Many of the representatives and senators who voted for the law now admit that it was so loosely drawn that certain sections already call for amendment. Senator Taft himself made such an admission last week, and has offered to sponsor an amendment. Senators Aiken and Hatch have also tried to start the amending machinery. As conservative and Republican a newspaper as the *New York Herald Tribune* is demanding amendment. The trouble lies in section 304 of the new law, which is so confusing in its wording that Mr. Taft and Mr. Hartley have differed sharply between themselves as to what it means. But the suspicion is growing that the courts are likely to construe it to mean that no paper published by a corporation—and that takes in about all of them—can comment on an election! On the other side, organized labor is coming to realize that the concentration of powers in the hands of the single general counsel for the National Labor Relations Board makes reference of disputes to such a one-man jury an exceedingly chancy matter. As a consequence, labor is already showing an intention hereafter to steer clear of government agencies to the utmost degree possible, and to return to genuine collective bargaining for settlement of its wage-and-hour claims. The sensational success won by John L. Lewis in negotiating a new coal mining contract on this basis has left a deep impression throughout the ranks of union labor. The Taft-Hartley law may turn out to be a good thing, therefore, if it prods the unions back into self-reliance and thus lessens government intervention in labor relationships. From government intervention to government control is a short step; it is good to see labor itself now moving in the other direction.

Christians Observe Bomb Anniversary

THE SECOND anniversary of the dropping of the first atomic bomb comes on August 6. A fitting way for the churches of the United States to observe this reminder of the war's most fearful atrocity would be for the ministers of every congregation to read from their pulpits the message sent out from the memorial meeting held by the Christians of Hiroshima, Japan, on August 6, 1946. It follows in full: "We Christians who survived the disaster at Hiroshima are gathered here in memory of our friends who were suddenly called away on this very day a year ago. We are standing in the ruins of a church building which was reduced to ashes, and in God's holy presence make the following declaration to the Christians of Japan and of the whole world: We repent of our former way of life, which was utterly powerless and was unable to avert war and its horrors. We reaffirm the teachings of Jesus that God is our father and mankind his children, and that we all are brothers. We pray wholeheartedly for restoration of our faith which ought to be true and faithful unto death. We are living now in a world of misery and suffering. We are destitute of food, clothing and habitation. But we believe that the only way to surmount these difficult conditions lies in brotherly love toward our neighbors as unto ourselves. We therefore pray for God's help in the faithful performance of this Christian duty. We firmly believe that faith in Jesus' teaching and its practice is the true and unparalleled way of saving individuals, of restoring our native place, and of reconstructing our fatherland. Thus we pledge ourselves to strive for the spread of this gospel in word and deed. Dear fellow believers in Japan and of the whole world, we beseech you all to pray for us."

A Letter to Kagawa

DEAR DR. KAGAWA: During the long years of the war between our countries, many Americans often wondered how the terrible events of that struggle affected you. More of us knew you than knew any other Japanese, so you became a symbol of the Japan whose friendship we had prized and could not quite believe we had lost forever. When your name got into the news in a light unfavorable to you, as it occasionally did, most of us did not know whether to believe the reports or not. We were all more or less aware that part of what we heard was propaganda, but we did not know which part. However, a great many of us had seen you, heard you speak, read your books and talked with you. We believed you were a true Christian and most of us reserved judgment until the facts were all in. To some extent this attitude carried over to others of your countrymen, particularly to those who were members of the Christian community.

We had hoped that long before this the walls raised by war might have been breached and international travel resumed on a large scale. But two years have passed, and this has not been possible. With the best will on both sides, it is not easy to bring together the members of a war-riven world into one community when the fighting stops. Meanwhile, time is passing and some things ought to be set right.

One matter particularly lies heavily on our minds, and the approach of August 6 impels us to write you about it. On this day two years ago, our forces destroyed Hiroshima and most of its people with the first atomic bomb. The anniversary of that event is a sad day for us. Of all the many regrettable occurrences of the war, we regret this more than any other. If we could recall one deed done in those tragic days, most of us would prefer to recall this deed. When we remember that the bomb was dropped without warning, we hang our heads in shame.

You will understand, because you know the ways of military regimes, that until it was used, the people of the United States had no more warning of the existence of the atomic bomb than did the people of Hiroshima. The announcement of its creation and use was carefully prepared, but this did not reassure the American people. Dis-

cussion of this event immediately overshadowed everything else, even the much-desired end of the war. When our forces landed in your country, the point of greatest interest to our people, after they learned the landing was not opposed, was what had happened in Hiroshima and Nagasaki. The whole truth did not come out at once, but enough was told to confirm the fears of our people.

Almost immediately, a nation-wide debate began over whether our forces were morally justified in their use of this terrible new form of energy. The Christian Century took the position in its issue of August 29, 1945, that what had happened was "America's Atomic Atrocity." We would not change a word of that editorial today. Even before the statement had appeared in type, hundreds of people from all over the country had written this and other papers, expressing their dismay and horror over the fateful event at Hiroshima. America's argument with her troubled conscience continues to this day.

Several months after Hiroshima a commission of our most eminent theologians issued a statement dealing principally with the religious and moral issues raised by our use of the atomic bomb. They declared that in some degree we were all responsible for what happened, and that our deed at Hiroshima was "morally indefensible." They pointed out that it "repeated in a ghastly form the indiscriminate slaughter of non-combatants that became familiar during World War II." They concluded: "We have sinned grievously against the laws of God and against the people of Japan. Without seeking to apportion blame among individuals, we are compelled to judge our chosen course inexcusable." They used the same language concerning obliteration bombing.

What the war meant to you and to your people we have come only gradually to realize. Perhaps we were helped most by an account written by our novelist, John Hersey, in a magazine, the *New Yorker*. Mr. Hersey's story simply told what the bombing of Hiroshima meant to six of the survivors. It proved so moving and terrible a story that it was reprinted and read by millions of people. For the first time we understood what had happened there as though it had happened here. Immediately we realized that it might happen here, and if it did, we ourselves would be in the position of having first done it unto others.

Our first effort after the war was to frame some sort of international agreement which would insure that this new dimension of power would never again be used for destruction. But that has so far proved to be impossible of achievement, and our fear grows that we too may be destroyed by the terrible force we have released. More than that, we have come to see that in every area of our life we are weighed in the balances and found wanting. We were most proud of our scientific development, but now we see that its end is annihilation unless it is governed by the immovable principles of the moral law. In the moment of victory, our boasting in our military strength is stilled by the specter of a force which we ourselves have released among the nations against which there is no military defense. We had thought of ourselves as a Christian, or at least a civilized, people, but now we find neither of these terms consistent with our behavior.

We tell you how we feel because it is only right you should know how deeply disturbed we are. We know that no words will bring back to life the men, women and children who died without warning. We know that nothing we can do will reverse the processes of history and withhold further use of atomic energy until we are morally prepared to use such power for human welfare. But we also remember that after your country's first attack on Shanghai you went to that city and publicly apologized to the Chinese people for your nation's conduct. We honored you for that act of contrition, even though we knew that you did not speak for all Japanese or even all Japanese Christians.

So on the second anniversary of Hiroshima we express our contrition. The memory of what happened there and at Nagasaki fills us with shame. We have no right to hope so long as new atomic weapons are being built that an isolated expression of repentance will avert the judgment which is even now in the making. But this is on our conscience, and we ask you to forgive us if you can.

The Marshall Plan Is Double-Edged

AMERICANS like to think of the Marshall plan as the epitome of common sense and helpfulness in a time of world crisis. Even though it now appears that General Marshall himself was so little aware of the importance of his proposal that he tossed it out at the Harvard commencement without ever submitting it to President Truman for approval, American opinion regards this as simply added proof that our national leaders are by instinct both generous and practical in their approach to Europe's problems. "Get together," the secretary of state told the European nations. "Find out what you need. Find out how much of what you need you can supply yourselves. Then tell us what remains to be supplied, and we will see whether we can provide it."

That made sense to most Americans when General Marshall first said it. Despite Mr. Molotov's disagreement, it still makes sense. The American people feel that Russia has made a big mistake—its biggest mistake since the end of the war—in pulling out of the Paris negotiations and keeping its satellites out. Even Henry Wallace shakes his head sadly at the Russian decision, as well he may, for Mr. Wallace's prescription for European recovery has been generous American loans to all Europe, including Russia. Despite eastern Europe's refusal to participate, with consequent enlargement of western Europe's economic problem, American opinion still believes that if the nations now represented at Paris work the Marshall plan as Secretary Marshall intended, general rehabilitation and recovery in western Europe will follow.

Americans need to realize, however, that the Marshall plan is a double-edged weapon. If it goes through as its sponsors conceived it, it will render lasting aid to Europe and will solidify the world leadership of the United States. But if it doesn't work out as General Marshall and his adviser, John Foster Dulles, have hoped, it will throw western Europe open to communist penetration and will

leave the United States in the most friendless and exposed position this nation has been in since it began to play the part of a world power.

Consider Britain's situation. Herbert Morrison, lord president of the council, has warned that Britain's imports will exceed her exports during the present fiscal year by about $1,800,000,000, and that of the American loan of $3,375,000,000 she has only $1,175,000,000 left. The loan was supposed to last until 1950; as things are going now it won't last until next summer. It was supposed to rehabilitate British manufacturing industry; it has hardly touched the outer edges of that grim, but vital, problem. Already the government has announced that there must be further cuts in British imports, which will mean that a food ration already down to 27 cents worth of meat per person per week will be cut to 24 cents worth, and the seven ounces of fat (one of them lard) per week per person will be further reduced. Britain is rushing at terrifying speed toward an economic crisis which threatens an appalling human tragedy. Mr. Morrison declares that the clock will strike twelve for her this autumn. If the Marshall plan is to rescue Britain, it must work fast.

Or consider France. Here the problem is of a different nature. Urban labor is increasingly restive with a wage-scale that has utterly failed to keep pace with soaring prices. Dissatisfaction is most pronounced among the government employees who keep the railways, the post office, the telephone and telegraph system going. Organized labor in the general trade union body, with 6,000,000 members, is already in the hands of the Communists. The farmers, although they have plenty of food and have made money supplying the black market, are angry at the lack of manufactured goods to buy with their money, and are showing a surprising responsiveness to Communist approaches. It is against this background that the daring of Ramadier, Bidault and the moderate parties appears in breaking all ties with Russia and casting in their lot with Britain and America. The Marshall plan will have to begin to change France's economic situation in a hurry, or the clock will also soon strike twelve for French moderates.

Or consider, finally, Germany and the Ruhr. It is now admitted that the "goat pasture" economic policy for Germany has been a tragic mistake, and that western European recovery requires a revival of German industry. But German industry cannot revive without a revival of the Ruhr. Neither, for that matter, can the industry of most of the rest of western Europe. However, France has already warned the Paris negotiators that she will oppose anything like a return by the Ruhr to its pre-war productivity. And the United States and Britain are reportedly at loggerheads as to how this revival of the Ruhr should be administered, assuming that the French objections could be overcome. Without a Ruhr revival, success for the Marshall plan is out of reach.

We point to situations such as these only as a reminder that, in Europe, there is need for desperate haste if the Marshall plan is to achieve its objectives. But how fast is the United States Congress ready to implement that plan? Fear is growing in Washington that it may be from eight months to a year before American help under the Marshall formula will be forthcoming. Already, it is said, Congress has made it clear that it will not consider aid on any such scale as Counselor Cohen of the state department suggested soon after the Marshall Harvard speech—$5 to $6 billion a year for four or five years. Some Washington correspondents now estimate the utmost to be hoped from Congress as low as $6 billion; the current issue of *Time* talks about $15 billion spread over seven years.

Last week Senator Vandenberg visited the White House. Rumor insists that he warned the President that Republican senators will not be rushed into a continued bipartisan foreign policy if that means approving loans under the Marshall plan. In any event, when the chairman of the Senate foreign relations committee ended his call, the White House issued a statement in which it said that no special session of Congress is contemplated by the President. On the same day Republicans in the House, where appropriations must originate, decided to appoint a fact-finding committee of their own which is to make its own investigations of the economic needs and askings of European nations, and present its own recommendations, before they will vote such aid.

Five minutes with a calendar will show what this is likely to mean. On the one hand stands the warning of Herbert Morrison that England's economic clock will strike twelve *this autumn*. The same warning can be issued from France, Germany and Italy. On the other stands the constitutional fact that if the President does not call a special session—as he has apparently assured Senator Vandenberg he will not—Congress will not even take up the askings of the European nations that are relying on the Marshall plan until next January! Judging from experience, it will be little less than a miracle if appropriations for loans of this size and nature can be passed in less than two months. It will then take another six months before any considerable portion of the manufactured goods and tools these loans are to supply can be produced, crated, transported, delivered, erected or distributed and thus brought to bear on western Europe's crisis. That would be August of next year—at least ten months *after* the hour when the British government believes the clock of doom will strike!

The Marshall plan is a great venture in statesmanship. It is also a great gamble. Just because its statesmanship seems so clear, the American people must not lose sight of the ease with which the gamble can be lost. The Marshall plan may still be wrecked by any one of three factors. Disagreement among the European states, such as the French opposition to British proposals for revival of the Ruhr, can wreck it. Disagreements between the European states and the United States, such as the failure of Britain and this country to see eye to eye on the organization of the Ruhr's industries, can wreck it. Or it can be wrecked by the refusal of Congress to appropriate loans of the size which realistic examination shows are needed or by delay in acting until it is too late. With all that is at stake for world stability and peace, as well as for the future position of the United States in world affairs, it is not too early for the American people to start now letting their representatives in Washington know that they will not countenance failure for the third of these reasons. This will require a special session; let's not try to dodge it.

Must America Be a Church Museum?

By Franklin D. Elmer, Jr.

WITH something over $700,000,000 earmarked for new buildings, American Protestants face a dilemma which is both revealing and challenging. What kind of churches shall we build? The question sounds simple, but when a local church committee has conscientiously struggled with the problem for months, running into years, it begins to assume alarming proportions.

In the past century the new church buildings that were not patterned after the local depot were largely designed to resemble, at least in a vague way, traditional styles from European culture. Gothic has been popular. Classic and Romanesque have been widely used. They were readily accepted in a day when the umbilical cord which nourished us on European culture was still intact. Today that culture lies in tragic decay and America emerges as the nation with the opportunity to set new cultural patterns for tomorrow. Is the American church to play its part in this? Will we have a voice in determining the new, or are we to go on in blind reaction, building Christian museum pieces which identify our faith with a dead past? The issue involves much more than buildings; it involves the place of the church in the new world.

New Wine in Old Skins

Many church committees are finding it a sore temptation to put new wine into the old wineskins. The advocates of Gothic stoutly contend that this is the true Christian expression of devotion in architecture. Certainly Gothic can be beautiful in its way. But those who commend it seem to forget that, for all its beauty, it is the architecture of an age that is gone. When Gothic was the rage, all manner of buildings were constructed along the same lines. Have we not seen the beer halls, town halls, college halls and dining halls built in the same style in the same time? Can we ignore the fact that such a pile of stone as the Washington Cathedral will be in truth partly a mammoth monument to a feudal culture and a frank assertion of the sterility of our own?

If we turn to classic styles, we find ourselves copying the edifices of the Acropolis which belonged to a pagan world. Of course the classicists will say that Christianity has long since put new content into the old forms, and that in our Colonial and Georgian we have styles that have become almost American through the fact of their wide use in our country and the consequent relationship they have to American tradition. No one will deny that some beautiful churches of New England express the finest in American faith. Many are simple and charming in their settings. But the tall white columns are no longer needed structurally, and the infinite number of small panes of glass in the wood-framed windows find their chief historical meaning in the fact that orginally small panes of glass were all that could be made and transported. Today they are a janitor's headache, and involve large costs in upkeep.

These styles were the natural products of their times. The materials available, the engineering possible and the functions conceived for the buildings were beautifully combined. But now, under the compulsion of these three standards for construction—materials, engineering and function—American institutions are departing rapidly from the old styles to construct buildings far more expressive of our time.

Architecture That Fits the Times

General Motors has just completed a sixteen million dollar factory at Flint, Michigan, which is considered to be the best in modern plant construction. The lines are simple, the building is obviously a factory, and the total result is pleasing and suggestive of the efficiency and power of American industry. When the new General Motors Research development on the edge of Detroit is completed, it will look just like what it is supposed to be—a modern research center. Twenty years ago the University of Chicago had plans for a heavy old Gothic administration building which would match the heavy old Gothic of most of the campus. But now the plans have been changed, and the edifice is being constructed with clean-cut, modern, efficient lines which will make a far more roomy and effective building for the future. At Brown University a classroom building was recently completed along simple functional lines of greatest efficiency. Plans for the new Smithsonian Institution in Washington call for a strictly functional type of building, with its beauty in proportion and arrangement rather than in exterior decoration or traditional lines.

Popular magazines are full of plans for houses designed for modern living, in which lighting, heating, insulation and mechanical efficiency are given the engineering freedom they deserve. Many are beautiful in their simplicity, and certainly are designed for comfortable and harmonious living. But pretty largely, to the vexation of creatively minded architects, church committees are bound by a nostalgia for traditional styles which pervert modern engineering, are expensive to construct and maintain, have a minimum of efficiency, and hold back the artist-architects from the creative expression in modern forms to which they feel they are entitled. Church committees want something that "looks like a church." There is evident among churches a determination to build monuments rather than bright, airy, efficient, functional church homes.

Typical Church Plans

I have before me plans for three churches which may soon be constructed. They are worth a look.

The first is Gothic, a large and massive pile with buttresses, pinnacles, rose windows, heavy oak doors with huge iron hinges, and a tall stone spire holding what appears to be a weather-vane high above the trees. There are even flying buttresses bracing the tower. When I showed it to

one man, he said, "That would fit beautifully into the story of Medieval Man published in *Life*." But it "looks like a church." To be sure, no other institution would ever construct a building like that!

Function Defied

The plan calls for 23 separate outside entrances. How would a person hungering for the ministry of the church know where to enter this building to find a minister? There is no obvious main entrance for use seven days a week. And it will take the janitor half the night to be sure all the doors are locked securely. Inside there are so many long corridors, stairways, wings going off here and there, and remote corners, that seventeen separate toilet rooms have been included to service the building adequately. How many of them will be clean and a credit to the church after two years? Will the trustees have plenty of funds to service all that plumbing adequately? The dining hall is submerged in the basement, and has a low ceiling and no outside windows, and there are other large basement rooms without adequate ventilation. The church school is spread far and wide all over the place, and there are four separate chapels for four church school departments, mostly poorly lighted and obviously to be used for but a few minutes each week. The chapel interiors are done in different styles—Colonial, Romanesque, Byzantine and Gothic.

Total cost of this structure will certainly be far above a million dollars (if workmen can be found to do the stone-cutting). The committee states this will be one of the most complete, usable, beautiful churches in America. There is a television broadcasting control room included in the plan as a magnificent gesture to the future! It is proclaimed that all materials used in the educational program, all office equipment and fittings will be of the most modern types available—everything but the building itself, which will be thoroughly traditional, rigid and inflexible.

Back to 1776?

The second plan calls for a Colonial structure, much better lighted and rather more efficient than the Gothic, but still looking as though it might be a transplant from 1776. It has the tall white columns set off from the stone exterior of the "meeting house," and a square tower amidships with a rather pathetic little spire rising bravely above its balconied summit. Much less pretentious, over-all, than the Gothic exhibit, this building still has eight outside entrances. There is no obvious way of determining the week-day entrance for the purpose of finding the minister or his office except to try all the doors and wander along the corridors and up and down the stairways, if one happens to find a door unlocked. Three long dark corridors on the three floors have called for eleven separate toilet rooms. There is a lovely chapel, handy to the offices, but it must be entered, from the interior of the building, right in the middle of one side. The dining hall, below the "meeting house," is full of posts to support the floor above. Again, the building is quite inflexible, and except for a few of the classrooms there is no obvious way to rearrange the interior partitions to meet the demands of a new generation.

There are lovely features in both these churches. They have a strong and substantial look about them. But, doubtless, their most commendable virtue to the people planning to build them is that they "look like churches."

The third plan before me is a strictly functional design, done by one of America's leading functional architects who has created a host of buildings for schools, musems, libraries and other public institutions, but who has seldom been called on by churches. The exterior is utterly plain, with all its beauty in freshness of line and proportion. There is one entrance that is obviously to be used seven days a week for all purposes, though there are three other entrances for emergencies and to service the boiler room, kitchens and chapel when desired. Designed for a church of a thousand members, all rooms are on two floors, all are adequately lighted from outside, and there is no inaccessible space in the entire building.

Economy of space is secured through the introduction of a central lobby or narthex on each floor, so arranged as to be useful for the expansion of the dining hall, parlors, sanctuary and the chapel. Two main toilet rooms are inconspicuously placed off the lower lobby, yet so located that they are easily reached from any point in the building. (There is a small lavatory for the kitchen, another for the main offices, and one for young children contiguous to the nursery and beginners' departments.)

Functional Design

The sanctuary is designed to have proper proportions and the best possible acoustics and visibility. The chancel is arranged so the choirs do not face the congregation, yet all singers are able to see the pulpit without turning their heads. The social hall is free of posts and also designed for the best acoustics. The chapel is arranged to be available for use by church school departments, yet is so set in a wing off the main lobby that it can function independently of the rest of the building for funerals and weddings.

The church offices are directly accessible to the main entrance, and so located that a secretary would have control of all traffic entering or leaving the building. The main parlors have full length windows opening on a beautiful terrace. The only corridor in the building runs through the space planned for educational purposes, space so designed that partitions can easily be relocated to change the size of rooms as dictated by future program developments.

There is not an unnecessary brick or stone in the entire building, all storage space is conveniently located, and there are no dark rooms or corners to become cluttered with discarded trivia. The only tower is a thin shaft rising across the driveway from the main entrance, lifting the cross high over the neighborhood and identifying the whole area with church in the tradition of the campanile. Functionally, the building is the answer to a churchman's dreams. But there is one feature which condemns it in the eyes of some committee members—from the outside it does not "look like a church."

Therein lies the story of the tragedy in many of the building programs now afoot. We American Christians are ready to have everything in a church thoroughly modern in materials, furnishings and equipment—except the building itself! At that point our tastes are still dictated by an emotional fixation toward a lot of masonry we knew in

our youth, much of which never should have been erected in the first place.

Give the Architects a Chance!

In Europe, whose peoples have lived under the shadow of the traditional buildings for generations, many modern church structures are now being erected. The Roman Church is taking the lead in this, and from the Pontine marshes to the hills of Ireland their new churches are using modern expressions in architecture. Why should we in America continue to cherish our longing for styles now repudiated by the very people out of whose past they came? Europe will never return to Gothic. Are we to be the museum in which it will be preserved?

We deplore the fact that modern art and architecture lacks a religious note. Perhaps it is because whereas formerly the church subsidized creative artists and directed their expressions toward religious subjects, today we leave the artists out on a limb and force them to find their support in purely secular interpretation. The result is theaters, music halls, art museums, even bars, on which the artists are lavishing their skills, while the church languishes in its struggle to hang onto something dead. At a recent meeting of church architects and laymen in New York, an architect declared that "most of the younger architects I know, if they had their choice of designing an addition to a Gothic church or selling apples, would sell apples." If the church is to recapture the interest of the creative architects and artists of our time and enlist them in the endeavor to express through art forms the great and universal faith that Christianity now is, we must give them some opportunity to do for us what their predecessors did for previous ages. We may even have to change our conception of what "looks like a church"!

Stop Floods With MVA!

By Thomas Alfred Tripp

FLOODS have hit the Middle West again! Almost all the rivers in the great bread basket of America have been on a rampage. As usual, the Missouri river showed the worst behavior of all. Thousands of people have suffered and many died. Millions of dollars in wealth and vast quantities of food have been lost or will never be grown for a starving world. It has happened before. About fifty million mid-west dollars are lost yearly in property and goods through floods, plus more millions in crops and untold values in irreplaceable soil. More than half a billion tons of topsoil, a ton per acre, head downstream annually. The processes of destruction go on during floods and between them. Floods and dust storms merely accelerate and dramatize the tragedy. Gradually the strength of the nation is being eaten away.

Lost Down the Rivers

Wealth lost in soil resources is gone forever. Some authorities say the equivalent of a forty-acre farm with nine inches of topsoil is swept into the Gulf of Mexico every minute. If this estimate be true, every hour of each night and day the soil of about four sections of land disappears. The fertility of an area the size of Rhode Island goes in two weeks and of North Dakota in two years. Considering the fact that there are only two acres of arable land between each human being on earth and starvation, every year the Mississippi river and its tributaries leave nearly 10,000,000 persons without their rightful share of the earthly basis for sustenance. Since nothing like that many people stop eating every year, the standard of living of the whole race goes down—down the river. These figures may be high, but even if they are divided by ten, they are still appalling.

The greater tragedy is that the floods will come again and again in the Middle West, and the between-floods erosion of the land will be continuous until something adequate is done. By the time this article is printed the high waters will probably have gone out to sea. By that time the people of the Middle West will have settled back to work digging themselves out of the mud. Will they cease to be aroused and forget their dangerous, damaging rivers? Will they return to their old prejudices regarding policies for harnessing the behemoth? This nation can defeat its enemies which appear from the outside but can it conquer the rivers within its borders? Nazi and militarist armies are wiped out, but the rivers roll on toward our painful destruction.

Let no one think this is not a most serious issue. The rivers can defeat us. The Missouri river, alone, represents a greater long-run danger than the assumed threat of Russia. The Big Muddy is on the side of Russia or any other threat from foreign nations that may appear in the centuries ahead. America's greatness comes from the land. Her power to produce, even in the factory, comes from well-fed laborers. The outpourings of food and fiber from the great farming regions, spearheaded by the Middle West, won the two world wars. Now the grain products of the Middle West are being marshaled to win the peace. But it will not always be so if we allow the rivers to continue their destructiveness.

The Lessons of History

Assyria, Babylon, Egypt, Carthage and Rome each ruled the world, in their turn. Their power diminished with the food supply which became inadequate with the destruction of the land by the winds of the deserts or the water erosion of the rivers. That the fate of the Near East and North Africa can overtake our Corn Belt seems as unthinkable to us as it must have seemed to Babylon, Alexandria and Carthage when they prospered at the top of

their respective worlds. But no culture rises higher than the ability of its land to support the people. No national power can long exist in maximum strength without an abundance of foodstuffs.

Rural specialists are already asking whether or not man can continue to rise toward a higher level of living on the earth with the present rate of soil depletion. In terms of 2,000 years from now, can mankind even maintain the bare necessities of life if soil erosion continues at the present rate? In other words, can man use the land and still have it? At the moment the answer for the long run is, "No." The answer is surely in the negative for the United States if we continue our present inadequate soil conservation practices, including our failure to control the rivers. Notwithstanding the splendid work of the federal and state soil conservation service, we are overdrawing on the bank of nature's fund of land to maintain our present level of culture and to meet our international commitments. The atomic bomb is a catastrophic threat to the peace of the world and the future of civilization; but the slow time-bomb of soil erosion is even more ominous in the long view of history.

Is Control Possible?

Can the rivers be controlled and made to work for man rather than be his enemy and destroyer? Indeed, they can be conquered and harnessed as thoroughly as an unruly horse can be broken to work. America has already broken one river system to work. That river is the Tennessee and its tributaries. It was harnessed by the Tennessee Valley Authority. We should begin at once to break the treacherous Missouri river to work for the Middle West and the nation. The Missouri has asked for it by its behavior during the past weeks of flood. It came down, like a bucking bronco, from Montana 2,500 miles to St. Louis, leaving the Middle West sorely damaged from the runaway. It must be harnessed before it drags the whole nation into poverty and hunger.

A horse must be broken all over all at once. So with a river. That can only be done by a Missouri Valley Authority. To understand what an MVA would involve, let us remind ourselves what the TVA has become. On May 18, 1933, the act authorizing the establishment of TVA set up a regional agency. This body is capable of making its own decisions, subject, in the last analysis, to Congress but free from any Washington bureaucracy. TVA was authorized to set up effective flood control, to foster navigation, to generate electricity, to encourage proper use of the land, especially marginal lands, to expedite reforestation, and to work for "the economic and social well-being of the people living in the river basin." The President's directive established TVA "with the power of government but possessed of the flexibility and initiative of a private enterprise."

MVA would very likely not be an exact copy of TVA, but in general outline it would be something like it. MVA would be free from Washington. It would be an instrument of the people living in the Missouri valley. It would make impossible any more floods. Wheat, corn and cattle would flow to market by economical water transportation. Soil conservation, plus the growth of trees and grass where each belong, would be aided. Even dust storms could be stopped by impounded water and a regional strategy. An educational, social and economic program would come to life through already existing state and local institutions from Montana down to Missouri.

Regional Democracy at Work

MVA would be run by middle westerners. Its model, TVA, is not only free from federal bureaucracy but the people and institutions in the Tennessee valley are free from TVA control. The TVA has regard for local agencies. It has a tremendous educational program but it does not replace the local schools; rather, it helps the local schools do a better job. It promotes improvements in government and welfare by being useful to the states in the region, not by usurping the functions of states, but by being their helpers. TVA is an *influence,* not a dictatorship. It is democracy at work in a region. It is social momentum moving in the right direction—the people's direction. MVA would, undoubtedly, follow this American pattern.

Of the six functions of TVA outlined in the act and listed above, all are significant. However, the sixth, "the economic and social well-being of the people," is the most dynamic. Dams will hold water without this democratic element but dams are not enough. Dams will hold but not control water in the Missouri valley without the MVA. It has been pointed out several times during the past flood weeks that some of the rivers in the Missouri valley already have enough dams but, notwithstanding that fact, they produced floods of the worst kind. This was because there was no coordinated control of the water. The dams in each locality were operated according to the needs of the place without regard to other communities along the line.

TVA has shown that flood-waters can be managed like the traffic control system of a railway. There is a traffic center which receives continuous reports from rain-gauge stations all along the valley. Housewives, merchants and farmers continuously send in gauge readings. In flood-time, the traffic center can order one dam or system of dams to hold back the water, while it tells another to release water. Formerly the Tennessee was one of our worst-behaved rivers. As many as 160,000 homes were ruined in one flood before TVA. But in 1942, under TVA, one of the heaviest runs of water ever known in the valley was controlled so effectively that no damage whatever resulted. The river was made to do the will of the people.

How Control Operates

Under MVA, reports would begin, let us say, to indicate that the spring rains and the snow thaws in Montana were producing danger levels. Heavy rains in North Dakota and elsewhere were also heading downstream. Look out! The MVA traffic center gets these reports and makes calculations. It phones Fort Peck dam: "Let out all the water and get ready for a new load from the mountains. Close the gates on Saturday noon." To Garrison and Oahe dams it would say: "Lower your level and between you take what Fort Peck is releasing. Look out for it about Tuesday at sunset." If the lower west reported no rain, dams on all tributaries in that direction would be told to hold back all water. Down in Missouri all dams would be told: "Release

all water to make ready for flood-stage releases from above." Result: no flood!

Meanwhile, electric power for thousands of farms, at rates farmers can afford, would cover the Middle West. Small towns and cities would have light and power much cheaper. Soil conservation would flourish through cooperation of MVA and the states. "A river has no politics," says David E. Lilienthal of TVA fame. The states and localities cannot deal with all these problems. A river system is one; it must be tackled in totality. That can be done, but only through an MVA.

Some States Take Provincial View

Is MVA politically possible? One way to examine this question is to analyze its enemies. Who opposes it? Those against it include the big power interests, the state politicians and conservatives without foresight or imagination. The real struggle is over the issue of whether the many or the few will profit by the tremendous electric power potential of an MVA. The power companies have great influence. Other big enterprises are all tied up with them in the use of power and financing. These forces reach even into the churches where influential laymen set some of the clergy against the ideal of river regionalism.

States rights and political patronage, forces which all righteous people claim to condemn, are against the MVA. The governor of a Missouri valley state shook his finger uncomfortably close to this writer's nose recently. "We have all the legislation we need to put in all the dams we need," he said with emphasis. He meant he preferred provincial interests and political patronage to an effective control and use of the river. He would indignantly deny responsibilty for the death of people and loss of property wrought by the recent floods! But he did not want an MVA which would solve the flood problem and harness the waters for the people. Since nothing short of MVA will do the job, surely the people will finally use their political power for its realization! Is it too much to ask the churches to lend their influence in this chance for prophetic social action?

There are those who let political prejudice blind them to all change. Some do not like the MVA idea because of the connections of TVA with the New Deal. It is true that TVA was set up under the New Deal. But it was planned by a Republican! Theodore Roosevelt prepared a plan applicable to all our possible river valley authorities long ago. Franklin D. Roosevelt only gave the idea life in the TVA. Reactionaries are only cutting off their own noses to spite their own interests when they wage a fight like this.

More than provincial and immediate interests are concerned in the proposal for an MVA. The problem is greater than the Middle West. It is national in significance. It involves, not only the control of a river system but the judgment of history on a nation.

BOOKS

Knowing, Sharing, Enjoying

UNDERSTANDING THE WORLD, AN INTRODUCTION TO PHILOSOPHY. *By Max Schoen, H. G. Schrickel and Van Meter Ames. Harper & Brothers, $4.00.*

IF PEACE and happiness, for the individual and the world, "depend upon philosophy," as the authors assert, it behooves everybody who has not already made the acquaintance of philosophy to seek an introduction immediately. The ascription of such importance to philosophy requires a very comprehensive definition of it. In the opening paragraph we find this: "Philosophy is the all-embracing name for the knowledge men have found and are still seeking about their environment and themselves, in order to live more freely and fully." Even if this "all-embracing" definition loses specific meaning by taking in too much territory, it has the merit of showing that the authors propose to operate within no narrow technical limits.

The distinctive feature of their approach is the division of the whole field into three areas: "The World as Known" (including metaphysics and theory of knowledge); "The World as Shared" (ethics and religion); and "The World as Enjoyed" (aesthetics). These three sections are written, respectively by the three authors, in the order named. This outline makes possible a method of presentation which is a compromise between the strictly chronological and the strictly systematic discussion of the problems of philosophy. The major divisions are topical, as indicated. Within the first and third sections, and to a less degree in the second, the arrangement is largely that of a presentation of the history of ideas with critical and constructive contributions by the authors.

A highly rewarding book for use by advanced students and by thoughtful mature readers who are capable of holding their own in philosophical discussion, this admirable work has two characteristics which disqualify it as an "introduction" to philosophy. First, it is too intricate and technical. The reader who is really being introduced to philosophy would need an introduction to this introduction. In spite of an evident, and often successful, effort to relate the concepts of philosophy to the concrete interests of ordinary people and to state them in terms which will be intelligible to all, there are extended sections written in the technical dialect of the philosophers. It would be unfair to quote detached sentences, but the pages devoted to the exposition of Russell and Whitehead may be cited as examples. Second, the book is heavily slanted toward the defense of a particular doctrine. There is, to be sure, a profession of complete detachment: "None of these views [materialism, idealism, supernaturalism, naturalism] has been completely satisfactory to everyone. . . . The history of philosophy should not be studied in search of ready-made answers to the basic problems of human living. . . . The philosophical tradition should be approached as a source of stimulation for fresh thinking about the fundamental problems of human living." This seems to promise an introduction to the methods of philosophical thinking, rather than propaganda for *a* philosophy; but any student who gets through the book with any other position than that of naturalism will do so against the steady pull of at least the first two of his three instructors.

Within the first half-dozen pages, we get statements like these, the metaphysical and anthropological implications of which seem obvious: "The significant difference between human and sub-human life is that man possesses in a larger measure and a higher degree what he has in common with every other organism as an experiencing and learning being." "Man is the best learner because evolution has furnished him with the most effective sense organs and the most complex, most highly organized nervous system." "Religion and morality constitute the developed forms of this human striving for an ever better world to be shared and enjoyed as well as known." "A science-based philosophy will renovate morality and religion, which were not modeled on a modern view of science and are becoming inadequate for guidance in a world they would not have made." Fundamental to the whole argument is emphasis upon an altruistic regard for "human values." "A moral act is one guided by concern for effect upon others more than by desire for self-benefit." "Trampling upon human values" in a selfish scramble for goods or power may be facilitated by the misuse of science, and it remains for philosophy to show scientists and others how such selfishness defeats the "spirit of science."

All this is a high humanistic ethic. Awareness of the distinctively human values and altruistic motivation seem simply to have emerged along with the superior nervous system, and as consequences of it. Religion contributes nothing to the process. It is merely one of the by-products of man's quest for the satisfying life.

The second author confirms and amplifies this view. Since he has 271 pages (the largest section of the book) in which to discuss morality and religion, it is possible for him to be even more explicit. Many of the orthodox believe that their social ideals are related to their faith or to some "more than human source of value." On the contrary, he asserts, "application of scientific method to the study of morality and religion indicates rather that ideas of good and bad, right and wrong, sacred and profane, have all been achieved by men out of their own experience and reflection upon it." This should sufficiently define the point of view from which the history and function of religion are described in this introduction to philosophy. While Christianity, Protestant and Catholic alike, is written off as for the most part a loss, the author of this section has highly appreciative chapters on the principles of Marxism, the Soviet Union and Communist morality.

The third section, on aesthetics, deals with less controversial issues. It is an excellent clarifying discussion of the history and principles of aesthetics, the nature and the appreciation of beauty, and the qualities that distinguish the artist. Here, too, the liberal social viewpoint which characterizes the whole volume, and is one of its best qualities, is not lacking. The conclusion of the whole matter is that "the comprehensive problem of our time—alike for science, morality, religion and art—is to change the social order in a way to encourage and permit men to be the knowing, sharing and enjoying beings they have it in them to become."

W. E. Garrison.

Books in Brief

The Eagle and the Cross. *By Prince Hubertus zu Loewenstein. Macmillan, $2.75.* A writer who deals reverently with sacred things must be treated with respect. Therefore it is with regret that one must say that this novel of the earliest days of Christianity falls somewhat short of being good fiction and still farther short of being good history. Marcius, an Irish prince from Armagh, is the messenger who carries the holy spear as a gift from Longinus to the emperor Tiberius and the Christian gospel to Rome a few weeks after the crucifixion. There had been some preparation for his coming, for, the author thinks, "even during the period of Christ's public ministry many reports of his works and signs must have reached the capital." The much later reference to "saints of Caesar's household" (Phil. 4:22) is too slender a thread on which to hang the hypothesis that Tiberius, as reported in an imaginary letter from Seneca to Marcius, was restrained from christianizing the Roman Empire only by the unwillingness of the senate to go along with him. Yet the author's overemphasis upon the prompt appeal of the gospel to Roman aristocrats corrects the opposite error that all the early Christians were slaves or proletarians. Seeming anachronisms abound: a guest room with window glass, calico curtains, "recent novels, adventure and detective stories"; "Easter week"; a Chinese merchant at Tyre selling Marcius the first tea that ever came into the Roman Empire; a road sign in northern Italy, "Ride carefully, slippery when wet." Yet it is a colorful and ingenious tale, written by one whose devout Roman Catholic convictions are never far beneath the surface of his narrative.

The Old Mandarin, More Translations from the Chinese. *By Christopher Morley. Harcourt, $2.50.* In various volumes issued during the past twenty-five years, the versatile and vivacious Morley has emitted quatrains, couplets and other metrical minutiae with a faintly Chinese coloration. The "O.M." of many of these poems is only a fancy dress, not a disguise, for "C.M." Lest any serious sinologist should be tempted to buy this volume on the strength of its title, or any lover of whimsical verse should miss it for the same reason, the following "apology to neighbors for looking so idle" may be quoted in full:

> The poet, on his verse intent,
> Or the artist, dreaming paint,
> Probably look indolent—
> But they ain't.

And this final thrust on the last page:

> So you won't need to cancel
> The thoughts that you really think,
> Use less indelible pencil
> And more invisible ink.

So this will not be shelved among the Oriental classics to be studied in the long winter evenings, but will be left lying around where it can be picked up on summer afternoons.

Fabulous Voyager, James Joyce's 'Ulysses.' *By Richard M. Kain. University of Chicago Press, $4.00.* It seemed necessary, first of all, to haul down the *Ulysses* from its high shelf and read through again all its 768 pages, to see whether after all these years it would seem important enough to deserve having a book written about it. Frankly, it does not. Granted that Joyce developed an extraordinary technique and cast his novel in an intricate pattern which can be studied like a puzzle; granted that the ugly words in it, which brought on the folly of censorship, are so few that they are virtually lost in a torrent of the most varied and intricately stylized language, displaying a verbal virtuosity which proved that the author did not need to use these words; granted (for the sake of the argument) that the character of Leopold Bloom and this one day of his life are depicted with a completeness never before achieved for any personality in fiction. It still does not follow that the book "stands towering above the wasteland of twentieth-century culture," or that it is worth the time and trouble that Dr. Kain has taken to pro-

duce his analysis, commentary, biographical dictionary and index of characters, and "index of verbal motifs." If one wants to make an intensive study of *Ulysses,* this would be a useful tool. But why?

PREFACES TO SHAKESPEARE. *By Harley Granville-Barker. Volume II. Princeton University Press, $5.00.* Only a few weeks ago this page carried a comment on the first volume of these remarkable "prefaces." All the general praise that was given to that volume may be considered as repeated for this one, which contains long essays (150 pages each) on Othello and Coriolanus, and shorter ones on Julius Caesar, Romeo and Juliet, and Love's Labour's Lost. Here, as before, the rare merit is the author's extraordinarily expert discussion of ways in which Shakespeare made the stage itself, and even the limitations and conventions of the time, serve his dramatic purpose, together with a senstive appreciation of Shakespeare's poetry and the subtle nuances of his rhetoric in relation to changing situations. Recently reading Frank Harris's *The Man Shakespeare,* I was struck, and somewhat stunned, by the statement that Shakespeare was indifferent to stagecraft. Nothing could be farther from the fact, as Granville-Barker continually shows. Some understanding of his craftsmanship enhances the profit of even reading the plays. The Elizabethan audience could use its imagination and dispense with scenery. The reader must get on without stage or visible characters, but the instructed imagination can still find food in the unseen stagecraft as well as in the poetry.

FOR HIS NAME'S SAKE. *By Martin Hegland. Augsburg Pub. House, Minneapolis, $1.50.* "A book of daily devotions taking the worshiper through the New Testament in a year." The complete text of the King James version (with slight changes) is arranged in 366 sections, following the exact canonical order of the material, with a very brief conventional introduction to each book and with an appropriate heading at the beginning and a short prayer at the end of each section. The format is attractive. The arrangement will have some attraction for those who wish to undertake a devotional chapter-a-day reading of the New Testament.

FOREST OF THE DEAD. *By Ernst Wiechert. Translated by Ursula Stechow. Greenburg, New York, $2.50.* An important German author, deeply religious and just as deeply German, depicts his inner experience and to some extent the ruthless treatment that he and his fellows in the concentration camp at Buchenwald endured after he and they had committed themselves to defiance of the nazi program. It is, for the most part, a record of spiritual agony. Such a report, introspective as much of it is, has more relevance to the problem of German reconstruction than is likely to be understood by those agents of the occupying powers whose attention is preoccupied by economic and political data. W. E. G.

CORRESPONDENCE

Another Recruit for the S.A.N.N.A.

SIR: In The Christian Century of June 18 there was an editorial, "It's Time for a New National Anthem." This is well deserving of serious thought and has my unqualified Amen. There recently came to my attention a pamphlet entitled the *Ledger,* published in Seattle. From it I share the following:

"Oh, say, can you sing from the start to the end, what so proudly you stand for when orchestras play it; when the whole congregation, in voices that blend, strike up the grand tune, and then torture and slay it? How valiant they shout when they're first starting out, but 'the dawn's early light' finds them floundering about. 'Tis 'The Star-Spangled Banner' they're trying to sing, but they don't know the words of the blessed old thing."

Seattle, Wash. WILLARD F. GOFF, M.D.

Balfour and MacMahon

SIR: It is necessary to take exception to the last sentence of your editorial "United Nations Launches Its Inquiry into Palestine" in the May 28 issue. That sentence reads: "It is too early to become overly optimistic regarding the chances for a solution of the Palestine question, but it is not too much to say that this intervention by the United Nations holds out greater hope than anything that has happened since Lord Balfour and Sir Henry MacMahon made their mutually contradictory promises to Arabs and Jews during the First World War."

It is unfair to list these two "promises" as of equal weight and significance. It leads to a gross distortion of the history of Palestine. In the first place, the Balfour Declaration did not remain a unilateral "promise" on the part of the British. It was accepted by 52 nations of the world and became a part of the League of Nations structure. The MacMahon correspondence, on the other hand, was vague. Furthermore, that this correspondence constituted a "promise" to the Arabs of an independent Arab Palestine is under grave dispute. Sir Henry MacMahon himself has denied that Palestine was included in the pledge to the Arabs. . . .

It should be evident that the Hussein-MacMahon correspondence cannot be treated on a par with the Balfour Declaration which set Palestine aside as a homeland for the Jewish people. The "Arab case" was discovered relatively late in the history of the Palestine problem—after the British began to fear that the growth of a modern industrial democracy in the Near East might threaten their imperialistic control of the oil resources of that vast hinterland.

I share your hope that this nineteenth investigating commission will find a creative and just solution to the Palestine problem.

Midwest American Christian Palestine Committee, Chicago. KARL BAEHR.

[The debate is endless over the purposes for which Britain made and used the MacMahon negotiations with the Arabs. One who did not place on them the construction made by our correspondent was Col. T. E. Lawrence, and he was in a position to know. For an illustration of the sort of claim which needlessly exacerbates the Palestine problem, read our correspondent's sentence: " . . . the Balfour Declaration which set Palestine aside as a homeland for the Jewish people." Mr. Balfour, and the British government behind him, were careful to do nothing of the sort.—THE EDITORS.]

A Report from China

SIR: "Three nights and two days in hell," writes one of our old missionaries from Changli, north China. And what is Changli? One of the strongest centers doing most effective work for the betterment of agriculture and horticulture in China. The place where schools with great emphasis on self-help are located, led by the remarkable William (Bill) Hsu, known all over China and America as an outstanding and unselfish educational leader. A city with a strong medical center, which has also a public health and sanitation program reaching several counties.

Into Changli came the Communist forces. After midnight, soldiers went to the house where three single women workers lived and forced them to dress and follow on a long, hard hike across country into the mountains. Several hundred boys and girls from the schools, with faculty members as well, were forced to go also.

Later that night, other soldiers tried to make three more missionary women from another compound take the same trip. As they were unable to endure such hardship they refused, and so our men missionaries risked their lives by refusing to leave with them. Fortunately, a team of strong leaders was in Changli for a week of special work among students. The members added their arguments and pleas for a modified plan of Communist procedure, and this was finally granted.

Net results may be briefly indicated. There was complete looting of all supplies in schools, hospital and homes. Every drug, instrument, piece of furniture, all bedding, grain and other supplies were taken from the hospital. One mission house was burned. The women taken to the hills returned to find that they had lost everything except what they were wearing. Relief supplies of CNNRA were all taken, so the needy people of the region will suffer. Looting and burning spread all over the city. Perhaps some wise American Communist or friend of Chinese Communism will explain just what contribution this incident has made toward the "agrarian reforms" and other high-sounding terms used in Communist propaganda. And Changli is not the only place that has had its Communist-inflicted hell.

Methodist Mission, Peiping, China. PERRY O. HANSON.

A Chapter Opening?

SIR: In 1888 James Bryce, writing in *The American Commonwealth,* said: "Half the woes of Europe, half the internal troubles that have vexed Europe from the Monophysite controversy in the Roman empire of the 5th century down to the *Kulturkampf* in the German empire of the 19th, have arisen from theological differences and from rival claims of church and state. This whole vast chapter of debate and strife has virtually remained unopened in the United States." Is the chapter now about to be opened here?

Gainerville, N.Y. OTIS MOORE.

No Brutalities

SIR: In your July 9 issue, you said: "The awakened conscience of the British people will doubtless insist that conditions of work in the African possession shall not degenerate into the brutalities which characterized Britain's exploitations of India." I went to India in 1906 and lived there for 24 years. I tried to make myself well informed on Indian current events and past history, and try to keep up to date now. I take strong exception to your statement. I deny that "brutalities characterized Britain's" rule in India, and I deny that Britain "exploited" India. You probably have the Amritsar Jalawan Bagh shooting in mind. That act was the deed of one general, who was recalled and dismissed from the army. An English editor, basing his remarks upon the "water cure" of about 1900, could write about the "brutalities that characterized the American exploitation of the Philippines."

Bloomingdale, Ind. A. B. COATES.

[No, we weren't thinking about Amritsar, but about the history of the East India Company, and a lot more history that might be mentioned. As for the Phillippines, we don't leave that to an editor in England; we say it ourselves.—THE EDITORS.]

In Favor of U.M.T.

SIR: Oswald Garrison Villard has often undercut my convictions, but in his recent article [June 25] nothing like that happened. Why? Because he does not seem to be as well informed as usual. But your paper will probably follow Villard's line. I know I am about one in a thousand ministers, since I believe in universal military training. To claim that it is undemocratic is bunk. It is as democratic as taxes. The present high-pay army is undemocratic in this respect: my son is not in it and the rich man's son is not in it.

George Washington advocated universal military training, but we have never had it. It is more dangerous to be without it now than ever before in our history. For the United States unpreparedness has led to war. That is the lesson of our history, but we will not learn. We quote Beatitudes and forget "woes." We quote the Prince of Peace and forget his prophecies of destruction and the wrath to come. We exalt the God of love and forget that the same God is the God of nature, with all that implies. I claim to be 95 per cent pacifist, but 100 per cent I just cannot be, and it does not jar my conscience to believe in U.M.T. For my country's sake I hope to see it a reality.

West Hartford, Conn. WARREN P. GRANT.

More on Methodist Statistics

SIR: The Christian Century, I am sure with no such intention, rather seriously reflected upon the good faith and integrity of our Methodist press service in accusing us (issue of June 25, p.799) of not mentioning in our "widespread publicity" on the million new members received by Methodist churches "the really consequential fact that more than half this figure simply represented transfers of members from one church roll to another." The release files of our Chicago office, from which most of these news stories were sent out, do not reveal among the copies one single release that did not state, along with the total of 1,050,889, that this was the sum of 567,233 received on confession of faith and 483,656 received by transfer. Both in our general stories and in area stories released under the date lines of the cities of episcopal residence this policy was scrupulously followed lest any misconception result.

The wire services kindly followed our request not to send out the story without a breakdown of the two sources of new members, as hundreds of clippings from newspapers will confirm. Photographic and line-drawing releases sent to 8,000 papers in matrix form, published widely in every state, contained in the text full explanation of the part the transfers had in making the total.

A report on an N.B.C. network not only stated the full figures from both sources of membership, but quoted the original objective as being a million members, 600,000 on confession of faith and 400,000 by transfer. I have not been able to find even one release issued by our offices on the results of the "year of evangelism" that failed to mention the fact that a large proportion, 46 per cent, not "more than half," of the new members were received by transfer.

Commission on Public Information, The Methodist Church, New York, N. Y. RALPH STOODY, Director.

[We had no intention of "reflecting upon the good faith and integrity of [the] Methodist press service," and we express our sincere regret that our remark seemed open to such interpretation. We referred particularly to the undiscriminating use which was made in some Methodist circles and in some papers of the figures resulting from the evangelistic crusade. Responsibility for the exaggerations of that publicity lies principally with those who uncritically misuse the figures. Some of the responsibility rests, however, with the authorities who originally set the goal of "1,000,000 new members" and later announced that they had achieved this goal. Methodist Information itself used the word "new" in its announcement that the crusade had reached its aim of "1,000,000 new members."

Of course members received by transfer to a local congregation are "new" to that congregation, but that is not the impression created. Methodist Information carefully stated that "this is not a net gain" and many of the news stories noted that fact. But the official release of March 5 stated in its lead sentence that "attainment of the 'year of evangelism' goal of a million new members was announced today by Bishop J. Ralph Magee of Chicago, director of the Crusade for Christ of the Methodist Church." That lead set the tone for the story. Even so careful a magazine as *Newsweek* failed in its March 17 issue to get the later qualifying sentences. *Newsweek* said:

" 'It is the greatest gain in any church in any year in the history of this country.' Thus Bishop G. Bromley Oxnam greeted the March 4 announcement of the Methodist Council of Bishops that the Methodist Church had won 1,021,210 new members in the United States during 1946, topping its 'year of evangelism' goal of 1,000,000 converts. Of the new Methodists, 540,265 joined by confession of faith and 480,945 transferred from other faiths and denominations. The United States membership is now close to 9,000,000." While the number of transfers was not broken down, is it not a fact that most of the transfers were from one Methodist church to another?—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Monarchs Kneel At Saint Paul's

Join in National Day of Prayer Led by Archbishop—British Food Situation Debated

LONDON, July 8.—Once more the king and queen have knelt with their people in the "Parish Church of the Commonwealth" to give humble and hearty thanks to God and to register new resolutions of service to his will. The service at St. Paul's was very simple. The hymns were not narrowly nationalistic; one was by Tom Hughes:

O God of Truth, whose living word
Upholds whate'er hath breath;
Look down on Thy creation, Lord,
Enslaved by sin and death.

The sermon by the Archbishop of Canterbury was a plain and unadorned discourse on the difficulty after two years of peace in keeping the rhythm of intense effort. It is not from the experts and men of power alone, the archbishop said, that such effort is demanded. "In a free country such as this it is what each citizen does in his daily occupation . . . that really matters, and that depends on the general spirit of the party, class, trade, group, service—the general spirit of the nation, which each one of us helps to create but which also powerfully affects and sometimes completely governs each of us."

* * *

Day of Prayer No Substitute For Regular Worship

The words of the archbishop will be taken seriously. But the king and queen, and the archbishop as well, know that a day of national prayer does not take its character from the countless sermons preached in the churches, but from the answer of a people on its knees to the Word of the living God, when "the great heart of a people throbbing answers, 'Lord, we come.'" So prone are we of the Anglo-Saxon strain to Pelagianism that we are tempted to pray—as a preacher reminded us lately—"Listen Lord, thy servant speaketh!" I believe that the discipline of recent years has taught us that special days of prayer are valuable, but they do not fill a place once filled by the common days of worship and prayer. "Pray without ceasing," or, as James Moffatt translated the words, "Never give up prayer."

* * *

Recriminations at Three-Power Conference Raise Fears

The day of prayer, fixed some time ago, happened to fall in a week of critical choices. The foreign secretaries, who met in Paris, broke up their conference and returned each to his own country to formulate new plans now that Moscow has ceased to have any share in carrying out the Marshall proposal. The French and British governments are carrying out this proposal in a way which has commended itself to them, leaving the door open for Moscow to join at some future time if it changes its mind. The language used by Mr. Bevin and Mr. Molotov would have horrified the old diplomatists. When Mr. Molotov pointed out the "grave consequences" that Britain and France were running, Mr. Bevin answered, "I profoundly regret that threat." The appalling thing to most of our people is the suspicion which seems always at hand in such negotiations.

* * *

Debate Continues on Food Crisis

Do we have enough food? It is a question which demands a parliamentary inquiry. If it is a matter of calories, then the lack is plain enough. But is a healthy diet to be measured by calories alone? Is it a matter of health reports? But these cover not only food but all other health considerations. The amount of food consumed does not give the test for an adequate diet; its energizing effect must be taken into account. A writer in the *Spectator* writes that not only is variety of diet involved, "but a lessening of strain in getting food. Mr. Strachey admitted the difficulty of housewives [in this regard] without propounding a remedy." This writer proceeds to claim that attention should be paid to lessening queues as well as increasing food. Whether we get enough food or not, he argues, we are put to far too much trouble and consequent acute physical strain in getting it.

* * *

Strachey's Optimism Questioned

Mr. Strachey, minister of food, gave a relatively encouraging account of the food prospects in Parliament last week. He declared emphatically that there is no food crisis, and that there will be none between now and the next harvest. Britain, he said, would be able to obtain ample food supplies in the coming years. However, the already scarce foods and those for which we cannot afford to pay dollars will create a double problem in the next twelve months. His speech has been strongly criticized by the opposition. It is still uncertain what may be involved in the latest estimate for the harvests. But it is stated in the *Times'* crop reports that the effect of drought after a hard winter will make the harvest light, and the crops are already described as a disappointment. But it is admitted that forecasts of crops are always exercises in contingent things.

EDWARD SHILLITO.

Should U.S., Like Japan, Renounce War?

In a letter to Charles P. Taft, president of the Federal Council of Churches, A. J. Muste, secretary of the Fellowship of Reconciliation, suggests that religious forces in this country organize a crusade to place the United States on an equality with Japan by adoption of a constitutional provision renouncing war similar to that included in Japan's new constitution. He further suggests that in view of some of his recent utterances, General MacArthur might be willing to "assume leadership in a crusade to make his own country pacifist if he were assured of support in such a move by the united religious forces of the nation." So far, no answer from Mr. Taft to this suggestion from the widely known pacifist organization has been reported.

Charge Fraud in Lebanon Poll

First Election of the Newly Liberated State Rigged—Arab League Much Concerned over Drink Evil

BEIRUT, LEBANON, July 1.—The recent elections in Lebanon, the first after this country became a sovereign state, resulted in an overwhelming victory for the government in power. Almost all of the 55 newly elected deputies were in the government-favored lists, hence the deplorable absence of any opposition party in the new house. The distribution of seats in the Lebanese parliament, unlike that in other lands, is governed by the relative size of the numerous religious sects in the country, without any party or other considerations. The Christians and Moslems, being almost equal in number, receive a corresponding share of the seats in the house. Of the Christians, the Maronites, a semi-autonomous Catholic body, form the majority, followed by the Greek Orthodox, the Roman Catholics and the Protestants.

* * *

Opposition Condemns Government

Although no major incidents marked election day, the general feeling among the electorate was that the government was all out to assure its victory over the opposition. It was this sense of predetermination as to the outcome of the elections that caused a certain fraction of the voters to refrain from going to the polls. The opposition withdrew from the fight a few hours after voting commenced. In a memorandum addressed to the president, the opposition candidates charged the government with electoral fraud, including the acceptance of falsified ballot papers and the intimidation of certain electors. The men in power were largely responsible for the liberation of this country from the foreign yoke and have come to regard their opponents as untrustworthy and incompetent.

* * *

Will Ignore New Parliament

The press has been almost unanimously attacking the authorities for the "scandal of May 25," the election day, and in a recent meeting decided to ignore the new parliament by not reporting any news about its activities or decisions. This and other forms of protest are bringing direct pressure to bear on the government asking for the dissolution of the new house and the guaranteeing of free elections. It is the general opinion here that the house will not outlive next fall when it is hoped new and freer elections will be made possible.

* * *

Arab League Attacks Liquor Sale

The fight against narcotics and alcoholic drinks may take a new shape in the Arab states after the recent Arab League note to the governments concerned. After recalling the woefully inadequate measures

so far taken against the illegal sale of narcotics, the note calls for a united and concerted effort on the part of the countries concerned by the establishment of special police centers and the passing of legislation. Of more interest for the welfare of the public, however, was the fourth point in the note, which indicated the even greater hazards to men's lives involved in the consumption of liquor. It advised the responsible authorities to limit as far as possible the sale of alcoholic drinks and, if possible, to prohibit their use. Although it may be some time before public opinion in these countries can be aroused sufficiently to take such radical steps, such a proposal can be regarded as a healthy attitude toward the welfare of the citizen taken by men who are entrusted with the leadership of the Arab countries.

* * *

Palestine Arabs Boycott U.N. Commission

The arrival in Jerusalem of the various members of the United Nations' special committee on Palestine coincided with a vehement attack on the latter body by the Palestine Arab supreme council and a resolution passed by the council to boycott its activities. In a press conference given on the eve of the arrival of the committee members, Mr. Jamal Husseini, vice-president of the council, indicated the reasons. First and foremost among them was the absence of the big powers in the investigating committee, resulting in an impotent body of neutral and minor states whose investigations and conclusions may be vetoed by any great power. He also expressed the Arab disappointment over the way in which the U.N. dealt with the Palestine problem by the formation of a commission of inquiry which is not capable of granting the three major demands of the Arabs, which are the immediate cessation of Jewish immigration, the end of the British mandate and the emergence of an independent Arab state in Palestine.

* * *

And So Forth

Msgr. Alcide Marina, representing the holy see in Turkey since 1945, has been appointed as the nuncio to Syria and Lebanon. Shortly after his arrival in Beirut last week, the Roman Catholic prelate held a press conference in which he expressed his desire to serve Lebanon.

The 13th medical alumni conference of the American University of Beirut was held here recently. More than 100 alumni from over the Middle East participated in the various scientific and social meetings. The high note of the conference was the emphasis laid on preventive medicine. This correspondent was among this year's graduates from the medical school of the university.

CALVIN Y. HADIDIAN.

Another Native Catholic Bishop in India

Most Rev. Leonard Raymond, member of an Indian family of Karachi, has been consecrated Roman Catholic bishop of Allahabad, India. He succeeds an Italian. The rapid Indianization of the Roman episcopacy in India contrasts with the action of the newly formed United Church of South India in choosing British missionaries for a majority of its episcopal offices.

Quits Cleveland Post for China

Director of Chinese Center Heeds Call From Native Land—Wilberforce President Forced Out

CLEVELAND, July 16.—Dr. William Fung and his wife have left Cleveland for his native China. Dr. and Mrs. Fung have directed the work of the Chinese Christian Center here since 1941. This project, under the auspices of the Cleveland church federation, is housed in the Euclid Avenue Baptist Church and has had the generous support of Cleveland Chinese. Dr. Fung, soft-spoken, scholarly, leaves many friends here. In his new work he will serve as professor of philosophy at Nankai University, Tientsin. A graduate of the University of Southern California and Union Theological Seminary, he says that he has learned much from his experiences in Cleveland, where he has met the people on a common level. When asked what caused him to accept the call to China, Dr. Fung replied simply, "The need."

* * *

Wilberforce President Forced from Post

A long fight by opposing forces seeking to control Wilberforce University broke into the open recently and led to the ousting of Charles H. Wesley as president by one of two boards of trustees. The school is under the dual control of the state of Ohio and the African Methodist Church. The state board controls the College of Education and Industrial Arts, and the church board the College of Liberal Arts. The church board, headed by Bishop Reverdy C. Ransom, ousted Dr. Wesley. Joseph Gomez, Cleveland pastor of St. James A.M.E. Church and supporter of Bishop Ransom, said Wesley's successor will be Charles Leander Hill, who holds a doctor of philosophy degree from Ohio State University. Dr. Wesley has been appointed president of Morgan College, Baltimore, Md.

* * *

Dilworth Lupton Goes to Massachusetts Pulpit

Dilworth Lupton, Cleveland Unitarian minister for 23 years and columnist on the *Press* for the past 5 years, will leave Cleveland in August to become minister of the First Parish (Unitarian) in Waltham, Mass. Dr. Lupton came to Cleveland's First Unitarian Church in 1919. Under his leadership the church's membership grew from 550 to 1,500.

* * *

Presbyterians Seek Large Fund; Elect General Presbyter

Led by E. W. Ledwick of Seville, moderator of the Cleveland presbytery, a delegation of 50 Cleveland ministers and laymen attended the 24th annual Ohio Presbyterian convocation in Wooster. Principal interest centered in a report on the united benevolence budget given by H. A. Klahr of Old Stone Church. Dr. Klahr, who is chairman of the United Promotion Campaign in Ohio, presented plans for raising $1,000,000 in this state. Of this amount about $200,000 has been allocated to Cleveland. At this same meeting by unanimous action members of the Cleveland presbytery voted to call George O. Reemsnyder of Pittsburgh as general presbyter of the Cleveland presbytery. He will also assume the duties of stated clerk and executive secretary of the presbytery. Mr. Reemsnyder will succeed A. W. Bloomfield, who recently became pastor of the Lyndhurst Presbyterian Community Church.

* * *

Chaplains Ready for Hospital Aid

For chaplaincy service in hospitals and institutions Protestant ministers will be available at any hour of the day or night under a plan that has just been completed by a new chaplaincy committee of the Cleveland church federation. Philip Smead Bird, minister of the Church of the Covenant, has been named chairman of the new committee. Its 26 members include physicians, psychiatrists, clergymen, administrative officers of hospitals and nursing schools and a judge. The Hospital Council of Cleveland recently approved a plan whereby patients or their families may make requests for spiritual ministrations through volunteer chaplains arranged for by the committee.

* * *

And So Forth

W. H. McKinney, pastor of Antioch Baptist Church, was granted an honorary doctor of divinity degree by Moorehouse College, his alma mater.

John Bruere, minister of Calvary Presbyterian Church and formerly dean of men at Wooster College, was given an honorary degree of doctor of divinity by Wooster.

Edward Lindgren, chaplain of the Savannah Port Society, Savannah, Ga., has been called to Glenville Christian Church to succeed F. D. Butchart, who had served the church for 17 years.

R. Lloyd Pobst, associate secretary of the Cleveland Baptist association, has resigned to become director of public relations at Kalamazoo Baptist College, Kalamazoo, Mich.

John L. O'Hear has been called as rector of St. Paul's Episcopal Church, Cleveland Heights. Assistant rector of the church since 1943, he succeeds Theodore H. Evans, who becomes rector of St. Paul's Memorial Church, Charlotteville, Va.

Theodore C. Mayer, pastor of the Methodist Church, Wooster, will exchange pulpits during August with Stanley Leyland of the Muswell Hill Methodist Church, London, Eng. While abroad Mr. Mayer will visit relief projects in France, Belgium and other Continental countries.

Harold Cooke Phillips, W. H. McKinney and D. R. Sharpe will sail on the Queen Elizabeth July 17 for the sessions of the Baptist World Congress at Copenhagen, Denmark. Dr. Sharpe will speak the opening night of the congress and Dr. Phillips will preach the congress sermon on Friday night, Aug. 1.

D. R. SHARPE.

New Head for Lutheran World Relief, Inc.

Carl F. Schaffnit, superintendent of the Lutheran Charities of Detroit, has become promotional secretary for Lutheran World Relief, Inc., cooperative overseas relief organization of several Lutheran bodies. This appointment follows a year's service in Germany.

Two Groups Move Nearer to Union

Evangelical and Reformed-Congregational Christian Proposals for Merger Are Advanced by Action of Synod

ST. LOUIS, July 18.—Union between the Evangelical and Reformed and the Congregational Christian Churches moved a long step forward when the General Synod of the Evangelical and Reformed Church, meeting here July 9-16, voted 281 to 23 to approve a carefully prepared and six-times-revised "basis of union." Final validation requires a favorable vote in two-thirds of the 34 synods of the church, to which the "basis of union" is now referred.

Approval of the proposal had been voted by the General Council of the Congregational Christian Churches late in April. Final approval in that denomination will require a favorable vote on the part of three-fourths of all congregations voting. If the overwhelming majorities in the national bodies correctly indicate sentiment among the churches, final approval of union would seem assured. Such approval could be registered by late spring of 1948 and a uniting General Synod could be convened in September 1948.

Discussion Takes Afternoon

Three days before the vote was taken by the General Synod an entire afternoon was devoted to discussion. Fifteen fraternal delegates from the Congregational Christian Churches, under the chairmanship of Ferdinand Q. Blanchard, of Cleveland, were accorded places on the platform. Both Dr. Blanchard and Dr. George W. Richards, president emeritus of the Evangelical and Reformed Church, who have served as chairmen of the negotiating committees in their respective churches, spoke eloquently in support of the union. During the discussion honest convictions of dissent were spoken, but it was obvious from the beginning that this General Synod was determined to wipe out at least one of the lines in the pattern of this "scandal of Christianity."

In their addresses to the General Synod, Henry Smith Leiper, representing the World Council of Churches, and J. Quinter Miller of the Federal Council spoke of what might be called the dominant note, not only of this meeting of the General Synod but of the Evangelical and Reformed Church — that they are ecumenically minded. Both branches of the Evangelical and Reformed Church were members of the Federal Council from the time of its inception. The Evangelical and Reformed Church was one of the first to register membership in the World Council. The merger which made it the Evangelical and Reformed Church and the overwhelming vote of this General Synod for another and greater merger indicate the spirit.

The Ecumenical Pattern

The big mass meeting in convention hall of Kiel auditorium on Sunday night was further evidence of an ecumenical spirit, as more than 7,000 members of the Evangelical and Reformed Churches in St. Louis and surrounding towns in Missouri and Illinois listened to Carl E. Schneider, professor of church history at Eden Theological Seminary, report on his two years of service on the staff of the World Council of Churches in Geneva. But the spirit of ecumenicity came into sharpest focus when the General Synod adopted a forward-looking program for the next triennium. It includes a goal of $3,000,000 for relief, reconstruction and advance in addition to the regular benevolence apportionment of more than $6,000,000. This General Synod knew itself to be under the compulsion of a divine command for all the world.

Discuss Social Action

Delegates were not unconscious of the difficulties involved in steering a Christian course through the complexities of modern life. A one-day presynod conference under the auspices of the Commission on Christian Social Action was highlighted by a panel discussion on the tensions between labor and management. A. L. Whitehouse of Cincinnati, an official in the United Steel Workers of America, C.I.O., and Arthur Drefs of St. Louis, president of a manufacturing plant employing 4,000 people, demonstrated how Christians, starting with the same body of facts and impelled by the same allegiance to Jesus Christ, can arrive at antithetical convictions and espouse opposing courses of action.

The General Synod itself almost fell into the pit that yawns in the complexities of social relationships. By a vote of 122 to 81 it struck from the report of its Committee on Christian Social Action an article calling for a 40-hour week, a 65-cent minimum wage and a recognition of the right of collective bargaining in the institutions of the church. A few hours later report of this action appeared in a St. Louis newspaper. When the newspaper report was read to the General Synod, reconsideration was voted, and after a spirited debate the item was restored to the report and adopted. In the course of the debate L. W. Goebel declared that "if any institution of the Evangelical and Reformed Church is unable to comply with the standards proposed by the church for secular institutions, it had better close its doors."

On Segregation

The General Synod also spoke to itself on the matter of segregation. "We repent of the sin of segregation," it declared, "as practiced both within and outside our churches." It called the pastors of the church "to take the initiative in launching a program looking toward an unsegregated church in an unsegregated society."

Other resolutions in the realm of social action included support of HR 2768, a bill which would establish an evacuation claims commission to remunerate Japanese Americans for losses incurred in their removal from the West Coast during the war; a housing program along the lines of the Wagner-Ellender-Taft bill; the right of married persons to all appropriate medical aid in the wisest planning of their families (with a protest against the practices of organized religious minorities which deny them this right through law or pressure on responsible social agencies), and the principle of federal aid to education with only public tax-supported, non-sectarian schools eligible for such aid.

While no constitutional barrier exists to preclude them, no General Synod of the

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THE AUTHOR

Mr. Ehrensperger is wisely familiar with the stage as well as the altar. He knows the technicalities of play selection, casting, rehearsal, and production; what's more important he knows how to help others use his skillful and tested methods.

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church previous to this one had had more than five women delegates. This General Synod, however, included 11 women elected by their synods and 2 delegates *ex-officio*. Another precedent was broken in the election by the General Synod of two women, Mrs. Milton C. Lang of Baltimore and Mrs. V. J. Bartell of Detroit, to the General Council of the church. Louis W. Goebel, who has served as president of the church for the past nine years, was re-elected to another term of six years, as were William E. Lampe of Philadelphia, secretary, and F. A. Keck of St. Louis, treasurer.

DAVID D. BAKER.

Religious Book Publishers Will Cooperate

Announcement is made by Fleming H. Revell Company of New York that Pickering & Inglis, British publishers, will cooperate in the promotion of their publications. More than 75 years ago the two houses were established independently by personal friends, the late Hy. Pickering and the late Fleming H. Revell. Both companies are widely recognized on both sides of the Atlantic as publishers of religious books.

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Catholics Leaving Church in Omaha

Council of Churches Says Protestant Balance is Four to One—Bingo Ruled Illegal in Des Moines

MT. VERNON, IA., July 13.—In Omaha, the largest city in Nebraska, over four times as many Roman Catholics are uniting with Protestant churches as are Protestants joining Catholic churches. This is the result of a careful study of the interchange of members between the two faiths made by the Omaha council of churches. George S. Bancroft, pastor of the Wheeler Memorial Presbyterian Church, was chairman of the committee which made the study. He says: "A tabulation of our studies just completed shows that this exchange has been going on in 51 Protestant churches studied in the ratio of 4.57 Roman Catholics received to one Protestant entering the Catholic Church. Of all the churches reporting, only two reported more losses to the Catholic Church than gains of Catholics to their own membership."

* * *

Judge Calls Bingo Illegal

Bingo has been ruled illegal in Des Moines by a municipal judge. He held it is a violation of both a city ordinance and a state law. Judge Allen characterized the game "as an invention of modern date which was originally contrived to evade the law against gambling and lotteries." The case involved the operator of an amusement park, but a church-sponsored game had been previously raided by the police. Another judge ruled that a social affair, since it was not for private profit, was legal. A police announcement indicates that an official distinction is to be made between "commercial" and "benevolent" bingo.

* * *

Churches Suffer In Floods

The floods in Iowa assumed the proportions of a major disaster. For the most part church buildings escaped serious damage, but in the town of Eddyville all five churches were flooded and completely wrecked. Outside assistance is needed for the repair because every home and business house was also flooded. In the village of Red Rock only the community Evangelical Church escaped and became a refuge for many of the people. Water climbed to the top step of the entrance to that sanctuary.

* * *

Methodists Face Need of Men

Two Methodist conferences in Iowa are facing an acute shortage of trained ministers. A total gain over last year for the area of more than 21 per cent was reported in world service collections. Raoul C. Calkins is the new district superintendent of the church in the Des Moines district. George A. Lawton, the retiring superintendent, will become the head of the new development called Wesley Acres in that city. It is to be developed as an old people's residence. The Iowa area offices of the church are also in this development.

* * *

And So Forth

Russell K. Johnson, rector of St. Paul's Episcopal Church, Winona, Minn., has been appointed rector of Trinity Cathedral at Davenport. He succeeds the late Rowland F. Philbrook.

The dean of Iowa Unitarian leaders, Charles E. Snyder of Davenport, is retiring this summer after many years as pastor of the Unitarian congregations in Sioux City and Davenport.

Allied dry forces in Nebraska have added Rev. and Mrs. Robert Riley Johnson to their staff for the coming year.

The Episcopal diocese of Iowa voted after some discussion to join the Iowa interchurch council. Bishop Elwood L. Haines will move his office and residence to Des Moines.

J. Harold Gamble, for two years president of the Iowa interchurch council and a leader in the recent reorganization, is leaving the pastorate of the Baptist church at Ames to become pastor of Conklin Avenue Baptist Church in Binghamton, N. Y.

Nebraska Baptists have added a director of town and country work to their convention program. Charles Swindells comes from Laporte, Minn.

The North American Baptist Seminary, located at Rochester, N. Y., for nearly a century, is moving to Sioux Falls, S. D., and will affiliate there with Sioux Falls College.

ALBION R. KING.

Madras Government Forbids Christian Proselytizing

A new regulation by the government of Madras, India, prohibits the use of the buildings of any school or college for proselytizing purposes, and bans attendance by teachers or pupils at any meetings for the purpose of making religious converts. Christians are organizing protest demonstrations.

Reprints Now Available—

Preview of a Divided America

By Harold E. Fey

What happens in a community when a sectarian group attempts to exploit funds intended for the public schools? Here is a factual report of a situation of this kind in one of America's principal cities, Cincinnati, Ohio. It describes the critical position in which every community, large or small, may be placed in the fight to maintain the traditional principle of the separation of church and state.

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Sees Nazism as World Epidemic

World Council Secretary Says the World Must Repent or Perish—Bach Festival Held in Ruins

MAGDEBURG, GERMANY, June 3.—"The world is suffering from the fact that it worshiped gods who are no gods," said W. A. Visser t' Hooft, general secretary of the World Council of Churches, recently in Bad Boll. "Nazism is not the evil itself, but a giant symptom of world epidemic. There is no other chance for the church than to make a new start. We must have courage, trusting the Lord of the church who is also the Lord of the world. The church must draw her great conclusion from the last hundred years. Her appeal to the people of today must be: Change your mind. The Kingdom of God has come very near." All over Europe there are still signs of this epidemic among people who are trying to free themselves from "religious prejudices" and to put life on a strictly secular basis.

* * *

Music Festival Held In Ruined City

Magdeburg is one of the most badly shattered cities of central Germany, but that did not prevent it from holding a Bach week recently. The program included two brilliant performances of the Passion according to St. Matthew. It was held in the Roman Catholic Cathedral, the only large church in the center of the city which is not badly damaged. It is now used at various hours by both Catholics and Protestants for their services. Immense crowds filled St. Sebastian's during the music festival. The people who attended looked pale and undernourished, and they came past block after block of ruins. But material and economic difficulties cannot destroy the spiritual and artistic integrity of great numbers of the best German people.

* * *

Swiss Sociologist Commends German Students

Dr. Baumgarten, Swiss sociologist, was a guest of Leipzig and Berlin universities for one semester. He later wrote in an article: 'The German academic youth . . . are vitally interested in the deeper problems of life and science. They wish to be sincere and true. The atmosphere of untruth in which they were forced to live for so many years did not do as much harm as one might fear. However, these German students are very reluctant in political matters. They do not wish to be cheated once more. In that attitude they are mistaken. It will be our task to remodel society in such a way that truth and social spirit can grow and develop freely. In that respect, students must cooperate with all who wish to do the best for their country and for the world."

* * *

What Hope for German Youth?

Are most of the young people of Germany still nazis? That question is often asked. Dr. Karl Barth recently returned to Bonn to resume the lectures which were forbidden by the nazis. The Swiss theologian pointed out that "all the young men students whom I met had been members of the Hitler youth and all took part in the war. At first it was not easy for me to become familiar with them and to be respected by them. After a while they became more friendly. They knew little of the Bible and had no idea of the history of Christian dogma. It was necessary for me to be patient with them. I recalled that in 1933 these young men were little children. Thus they are not responsible and guilty in the same way as their parents. But at the end the students expressed their gratitude and asked me to come back next summer. The summer term in Bonn was the finest I ever had. I should be very glad to meet some of these young men in Basel next winter. I believe that positive work can be done with them and through them."

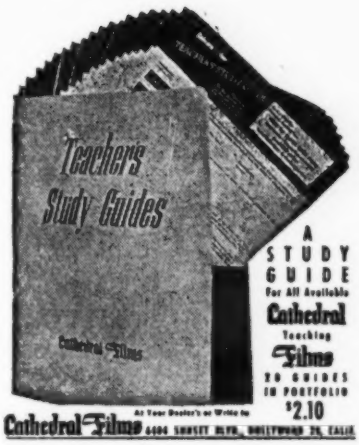
* * *

Fear Berlin Will Disappear

Figures which have recently become available show that in 1946 Berlin had 24,000 births and 105,000 deaths. At that rate, in 1985 this principal city of Germany will have no inhabitants at all. Reviewing the chances of his city, Dr. Dibelius said in an article that "the vitality of a population depends upon whether the Christian faith means something in the ideas, feelings and actions of men. Therefore it is a rather doubtful enterprise to deconfessionalize the public schools and the whole educational system." SIEGFRIED SCHARFE.

To Send Braille Equipment Abroad

Re-establishment of Braille printing presses in devastated European countries is the goal of the American Foundation for Overseas Blind, formerly the American Braille press, at 598 Madison Ave., New York. Last year the foundation sent 50,000 pounds of clothing and shoes to sightless people in Europe. Its drive is being aided by the American Red Cross, whose "Braille corps" program was discontinued six years ago but which still has contacts with former corps members.



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Visit Homes of Different Races

Los Angeles Settlement Tries Vermont Plan Successfully—Passion Play Passes 900 Performances

LOS ANGELES, July 15.—This year Pilgrim House attempted to use the plan first developed in Vermont to promote racial reconciliation, and found it worked equally well here. Some 27 children of Mexican, Negro, Oriental and Caucasian homes were guests in homes of people of other races. They went on picnics, swam, played games and worked together with their hosts, and the color bar was forgotten. The host in some cases was non-Caucasian. For example, a Japanese farmer with an athletic son who admires Joe Louis and Jackie Robinson sought and got a Negro guest with the same interests. A Caucasian widow with a child of two invited a Negro mother with a child of the same age to stay with her a week. There were no "incidents." Next summer Director Harold Kingsley of Pilgrim House hopes to enlarge the plan.

* * *

Describes Reconciliation Between Races

Bayard Rustin of the Fellowship of Reconciliation described how an interracial group of men challenged the local jimcrow laws in interstate buses in Virginia, North Carolina, Tennessee and Kentucky. Eight were Negroes and eight were white. There was but one case of violence and that was outside the buses. The Negroes of the party would sit in the seats reserved for whites and the whites would occupy seats reserved for Negroes. When the bus driver would bring the police it was explained that the Morgan decision of the U. S. Supreme Court required interstate buses to permit exactly such non-segregation. Mr. Rustin said: "Our job in attempting to be reconcilers was to establish the simple fact that the law did exist; we were to act in accordance with the law without striking back. We actually discovered that rather than becoming frustrated and aggressive, the men on the buses became curious, interested, friendly, and able to discuss the question in a friendly manner."

* * *

Curiosity Leads To Learning

Rustin continued: "We learned also that the curiosity of men often encouraged them to stay around to see what was going to happen, with the result that they often aided the progressive forces of their community. Apparently there is a relationship between the right kind of action and curiosity. Most of those who stood around and watched were drawn in so that they ended up by supporting the seating of Negroes in the front of the buses. Once challenged with a new idea, many of the onlookers evinced a capacity to follow through with sympathetic action. We found that we had no right to abandon the white people who had been exposed to no other alternative than race prejudice. We found that we had an obligation to sit upon their conscience, putting the struggle on a higher level than that of combat. To do this we had to give the bus drivers the sense that we recognized our common universal guilt."

* * *

Repeat Passion Play

Backed by the church federation and 16 denominations including the Roman Catholic Church, the out-of-doors Pilgrimage Play is running again this summer. Nelson Leigh is playing the part of Christ for the 7th year. The script, uncopyrighted, is a growing document. The emphasis this year is the teaching ministry of our Lord, especially as it deals with the world situation and human relationships. The command, "Love your enemies," has not been expurgated. There is a complete new costuming, the original costumes brought over from Palestine in the early 20's having been worn out by 900 performances. The setting is curiously like that of the hills of Galilee and Judea, with real olive and fig trees and houses made from the stone of the hillside. Churches from all over southern California are sending delegations. Boys and girls from orphanages are guests of the executive director, Stewart MacLennan.

* * *

And So Forth

E. Stanley Jones is to conduct a Christian ashram at Camp Sierra, 55 miles from Fresno in the High Sierras, Aug. 19-29. Byron Deshler of Los Angeles will be the director. The aim is to have an approximately equal number of ministers, laymen, laywomen and youth. A vacation Bible school is being provided to enable entire families to be present.

ALLAN A. HUNTER.

Resigns to Accept China Post

Henry D. Jones, twelve years director of Dodge Community House, Detroit, has resigned to go to China to develop a new industrial chaplaincy for the Church of Christ in China, a union of fourteen Protestant missions.

Executive of Lutheran World Federation Elected

With its membership enlarged to 16, the executive committee of the Lutheran World Federation has as new members Dr. Anders Nygren of Sweden, new president of the federation; Bishop Johannes Smemo of Norway; Archbishop Aleksi Lehtonen of Finland; Bishop W. Beste of Germany; Archbishop Theodore Grundbergs of Latvia, now in exile in Germany; Bishop Lajos Ordass of Hungary; Rev. J. Lakra of India and Charles Delbruck of France. Reelected members include Dr. A. B. Wentz of Gettysburg, Pa.; Dr. Ralph H. Long of the National Lutheran Council; Dr. J. A. Aasgaard of Minneapolis; Dr. F. C. Fry of the United Lutheran Church; Dr. Alfred Th. Jorgensen of Denmark; Bishop Hans Lilje of Germany, Bishop Hans Meiser and Dr. Ernst Sommerlath, also of Germany. Dr. S. C. Michelfelder continues as executive secretary of the Lutheran world body.

White Children Visit Negro Homes

Thirteen young whites, aged from 14 to 19, are spending two weeks in Harlem as guests in the homes of Negro families. They come from a Congregational church in Quincy, Mass.

Churches Set Up Publicity Body

National Capital Is to Have Experts in Public Relations for Churches—Protestants Plan Action

WASHINGTON, July 5.—The Washington chapter of the National Religious Publicity Council was formally organized early in June at a meeting addressed by John Fortson of New York, president of the council and commentator on the N.B.C. weekly broadcast of "Religion in the News." For several months a number of Protestant laymen and ministers have met to discuss ways of encouraging better publicity for the churches. Newspapers of the city have been extremely cooperative. The chief task of the local publicity council will be in the field of education among church workers and the improvement of public relations methods of churches.

* * *

Charge Theater with Race Discrimination

The Committee for Racial Democracy in the Nation's Capital has withdrawn the picket line before the National Theater although "there is no indication of change of heart on the part of the management" to lower its bars against Negroes. The C.R.D. points out that recent action by Equity and the Dramatists' Guild gives the theater no alternative to removing its racial ban other than closing its doors within the next year. A case involving refund of cost of tickets of interracial groups was concluded after several weeks of litigation with judgment by confession in favor of the plaintiffs, represented by C.R.D. counsel. A municipal court judge has indicated that a decision will be rendered by the end of July in another case which charges the National Theater with violation of the Federal Civil Rights law.

* * *

Protestants Plan Concerted Action

A meeting of representative Protestant leaders held in the National Memorial Baptist Church to discuss matters concerning church-state relationships resulted in the agreement to confer in the near future for considering two reports. Louie D. Newton, G. Bromley Oxnam, William Scarlett, John A. Mackay and Charles Clayton Morrison will report on plans and policies. Another committee will report on the best legal approach to make for achieving concerted Protestant action on church and state issues.

* * *

Unveil Physician's Window In Cathedral

The physicians' window in the north transept of the Washington Cathedral was dedicated on June 1 with the principal address by Frank J. Sladen, physician-in-chief of the Henry Ford hospital in Detroit. Speaking on "Religion of Medicine," Dr. Sladen called for the closest cooperation between physicians and the clergy to insure healthy living. The window is a memorial to Elmer Burkitt Freeman, Baltimore surgeon. Its central figure is a representation of Christ as the great healer; other figures are those of Pasteur and Grenfell, various symbols of healing, scriptural

incidents, a "horse-and-buggy" doctor and a modern laboratory scene. The physicians' window is the first to be dedicated to professions related to religion. Others will symbolize education and law.

* * *

Favor Federal Aid To Education

Three principal speakers at the 30th annual convention of the American Council on Education declared that federal funds must supplement the resources of the nation's schools. George F. Zook, president of the council, which represents nearly 1,000 educational institutions, estimated that federal aid might reach a billion dollars annually if "we are going to do more than play around with a matter of deep national concern." Meanwhile, John W. Studebaker, U. S. commissioner of education, declared before a subcommittee of the Senate that "our young people are wasting millions of hours in school learning nothing. This is due to a relative lack of competency in the management of education and teaching." Dr. Studebaker spoke in support of a bill which would authorize federal grants of from 200 to 300 million dollars annually to states and territories for education.

* * *

And So Forth

Henrik Kauffman, Danish ambassador, addressed the Lutheran Laymen's Fellowship recently on postwar problems. He indicated the necessity for free trade and increased cultural intercourse, yielding of a real degree of national sovereignty to strengthen the United Nations, and the development of an international point of view if the world is to be rescued from destruction. Ambassador Kauffman called for the elimination of national, class and racial prejudice and for clearer understanding of the "profound wisdom of religion."

John C. Bennett of Union Seminary, New York, visited the Washington Cathedral late in May to lead a conference on "The Gospel and Society." Twenty-five selected pastors of Protestant Episcopal parishes in 10 states attended. The following week the Board of Social Missions of the United Lutheran Church sponsored a school of social missions attended by invited pastors from the eastern states.

Attorney Wilbur LaRoe, Jr., recently elected moderator of the Presbyterian Church, U.S.A., received a scroll in token of his outstanding work in administering criminal justice and preventing crime. The scroll was presented at a luncheon sponsored by the corrections division, council of social agencies. L. RALPH TABOR.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Carmen (Italian film. French dialogue, English titles) *Drama* based on Merimee novel, with background music from Bizet opera taken from same source. A *vigorous,* lusty, brutal, *amoral* story, its characters violent, passionate, played to the hilt by able cast against interesting crowd scenes, exotic backgrounds. Striking photography, particularly in mountain scenes. Editing choppy, so film lacks continuity. M

Dishonored Lady (Univ.) Hedy Lamarr, John Loder, Dennis O'Keefe. *Drama.* Accidental involvement in murder case reveals shady past which woman artist has concealed from fiancé acquired after psychiatrist has advised she seek a "new soul" for herself. Although attempt to fit later melodramatic portions on psychological theme with which film begins is awkward, story manages to generate interest of a sort. *So-So.* M

A Likely Story (RKO) *Comedy.* Mistakenly believing himself doomed to die from heart ailment, veteran insures life with gangster, then finds efforts to die unsuccessful. *Trivial,* overcomplicated. M,Y

Susie Steps Out (UA) *Comedy* about 15-year-old who tries to help sister, breadwinner for family, by posing as grownup and appearing as night club singer. Inserted are scenes in television studio. Plot and performances as *hopeless* as television will be if it becomes the silly ad-ridden medium film foresees. M,Y

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Gallant Journey, Henry V, Margie, Marie Louise, Sister Kenny, The Yearling.

For Mature Audience: The Angel and the Badman, The Best Years of Our Lives, Boomerang!, Brief Encounter, Caesar and Cleopatra, The Farmer's Daughter, The Late George Apley, Man's Hope, Miracle on 34th Street, My Darling Clementine, Odd Man Out, Pursued, The Sea of Grass, Smash-Up, The Well-Digger's Daughter. 7-30-47

The Church Roll

Edward K. Zeigler, formerly professor of Bible and religious education at Manchester College, North Manchester, Ind., has recently been installed as pastor of the Church of the Brethren at Bridgewater, Va., a college church with a large rural membership.

A number of changes have been announced in the officers of the National Conference of Christians and Jews. Dr. Henry N. MacCracken, former president of Vassar, becomes general secretary; Willard Johnson, national program director; M. Robert Dorn, controller, and Major Sidney E. Cockrell, Jr., assistant to the president, Dr. Everett R. Clinchy.

Bishop Francis J. McConnell, who retired from the Methodist episcopacy in 1944, has been appointed to serve the Portland, Ore., Methodist area until July 1948, when a successor to the late Bishop Bruce R. Baxter will be elected.

Recent deaths in the field of religion: George P. Eastman, who retired in 1929 after a service of 55 years, of which he spent 26 years at Highland Ave. Congregational Church, Orange, N. J., in Summit, N. J., in July. . . . W. J. Duane, S. J., former president of Fordham University, in New York on June 27.

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